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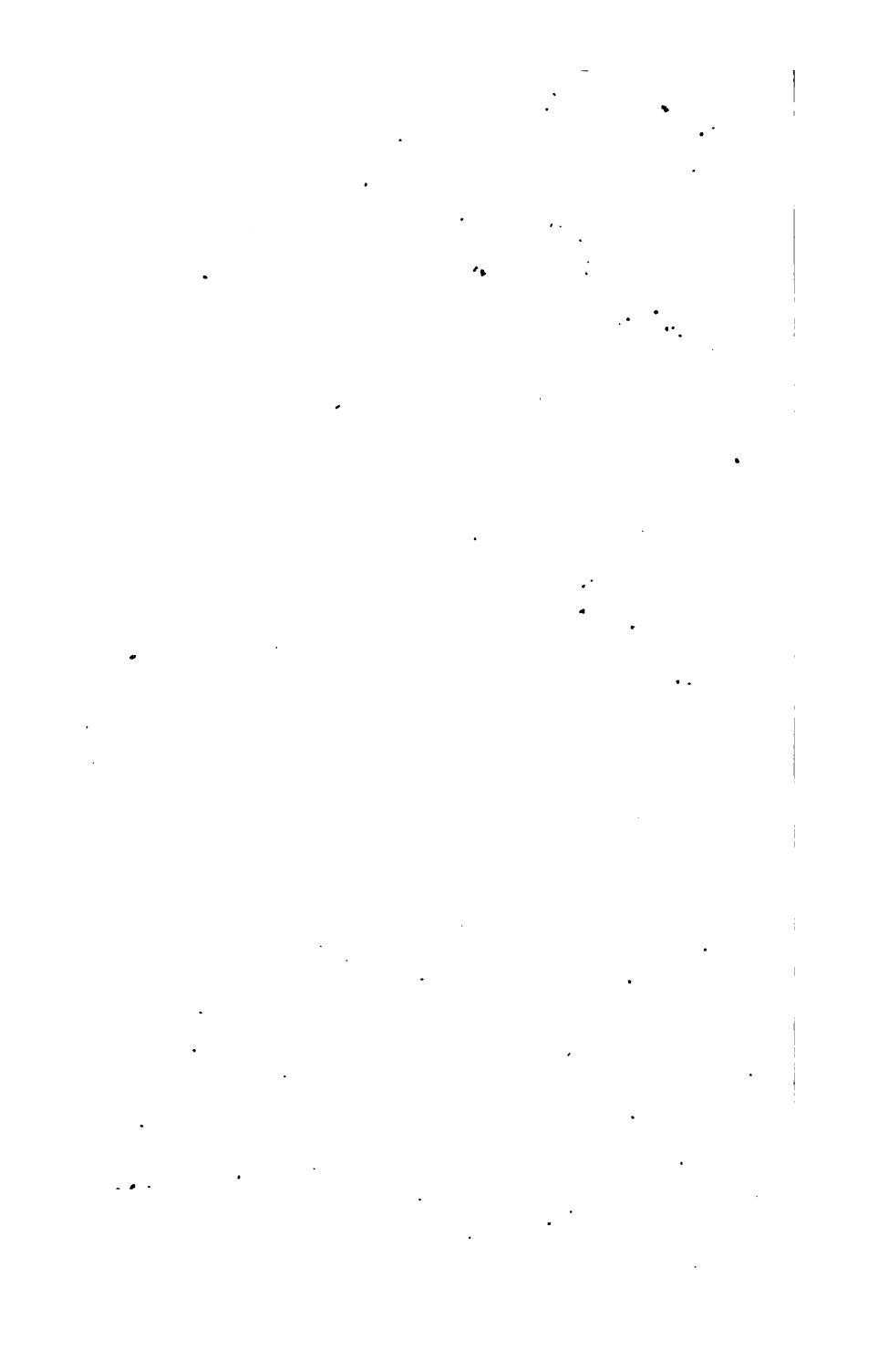
A  
CHURCH AT HOME  
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A CHURCH AT HOME;

OR,

RITUAL OF HOUSEHOLD DIVINE WORSHIP.



# A CHURCH AT HOME;

OR

RITUAL OF HOUSEHOLD DIVINE WORSHIP,

FORMED

ON THE GENERAL PLAN OF THE LITURGY  
OF THE CHURCH OF ENGLAND,

AND ACCORDANT WITH

THE SCRIPTURAL THEOLOGY OF MILTON,  
LOCKE AND NEWTON.



JOSEPH PLURA, S.C.L., OXON.

SOME TIME AN ASSISTANT JUDGE IN THE COURT OF K.B. AND C.P.,  
IN THE ISLE ST. CHRISTOPHER.

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LONDON:

E. T. WHITFIELD, 178, STRAND.

M.DCCC.LIX.

138. d. 359.





"I *am* the Lord ! That *is* my name ! and my glory  
will I not give to another !" Isa. xlii. 8 ; xlviii. 11.

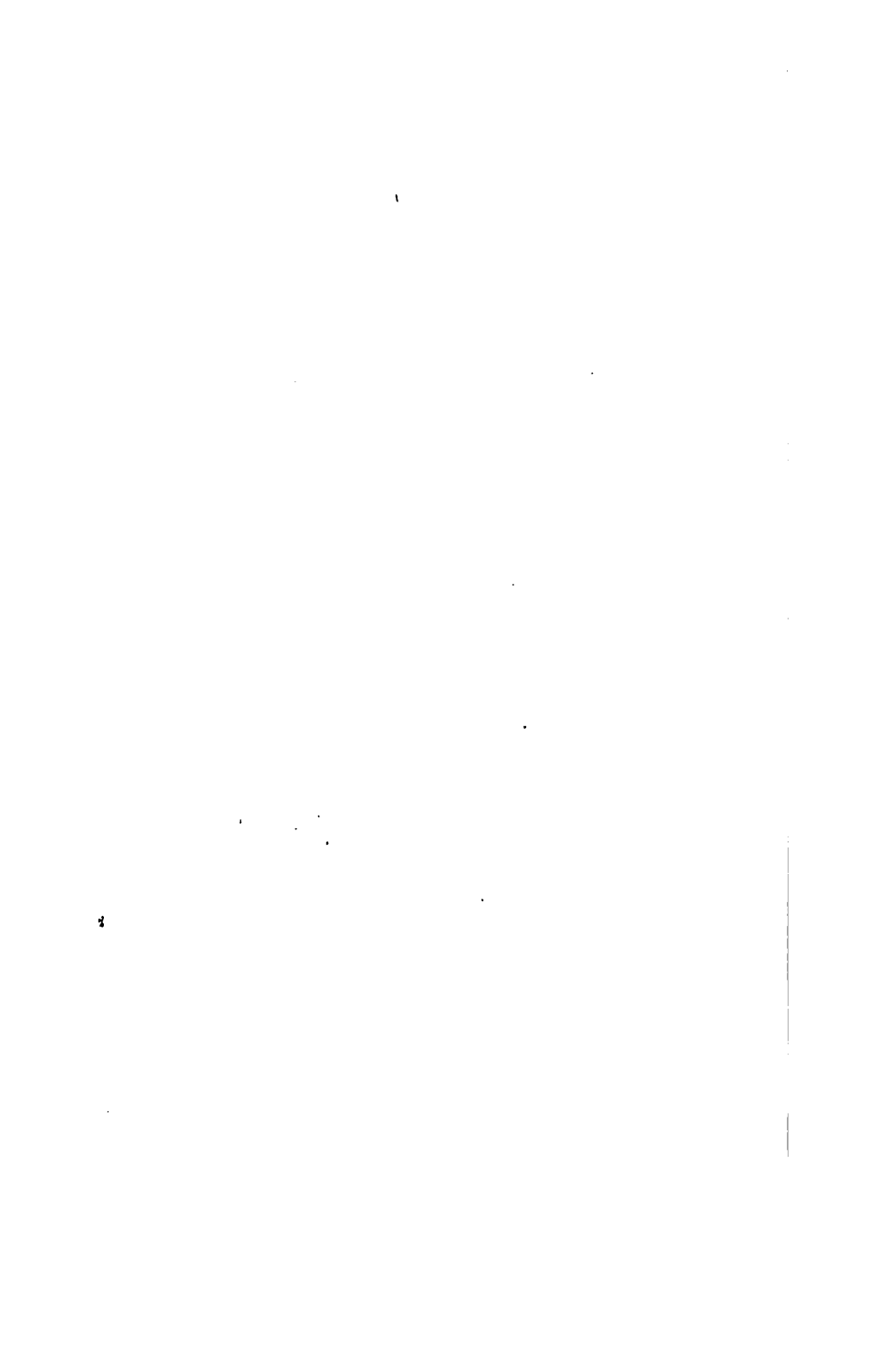
"Thou whose name alone is Jehovah !" Ps. lxxxiii. 18.

"The Lord Jehovah *is* my strength, and *my* song !"   
Is. xii. 2.

"Mary shall bring forth a son, and thou shalt call  
his name Jesus ; for he shall save his people from  
their sins." Mark i. 21.

"One Lord, one faith, one baptism, one God, and  
Father, of all, who *is* above all, and through all, and  
in you all." Eph. iv. 4—6.

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# A CHURCH AT HOME.

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## INTRODUCTION.

CONSIDERING the powerful hold which religion, or whatever bears that venerable name, hath on every people wholly or partially civilized, feelings most painful arise in every honest and patriotic mind, on finding itself compelled to differ from the religious creed, theology, or theogony of all, or nearly all, around him. Some spirits, indeed, there are, that take a pride in severing themselves from the community, by a distinction so notable as that of religion. The Christian religion, however, is most unfriendly to pride of any sort ; and where this haughtiness exhibits itself, we may justly suspect, not only a deficiency of human tenderness, but the presence also, more or less, of positive error. It is not in the nature of truth, of religious truth least of all, to make men haughty ; though high-minded, in the best sense, the latter will assuredly make them, if the heart be no less concerned in the attainment of truth than the head ; but if otherwise, religious knowledge, or the theology of any school, is as likely to puff up its possessor, as any merely scientific attainment ; nay, destructively more so. Witness the Romish school, pretending to hold the keys alike of heaven, and hell ! When labouring, therefore, to convince others of error in which they may be supposed involved, the truly religious man will conduct his opposition with the meekness of wisdom, as to professors of the doctrine opposed ; recollecting, however, that servants of the God of truth, if such they be, have a mission to cry aloud in many cases ; and to spare not in cases of manifest mental obliquity, equally as of practical delinquency.

Now, if painful in the ordinary ranks of life be a desertion

of the religion of one's country, or of any numerous denomination which had long our adherence, much more painful must such an abandonment be to one forced to disavow it. Such is, and many a year ago was, the case of the composer of the present Ritual. A student of theology from his boyhood, he may say, under the care of a tender mother, and sincerely attached to the prevalent orthodoxy, so named, and esteemed, among the multitude of denominations, howsoever dissonant on minor points; bitter, indeed, was to him the act of self-severance from a church which he sincerely honoured, and which, long after his separation from it, he engaged with others, through the medium of the public press, to defend as an establishment, when furiously assailed by a barbarian priesthood, the enemies of light and liberty, all the world over. These communications, with those of others, still exist, collected into a volume printed in Dublin. Be it, therefore, remembered, that whatever shall be found written herein, it is the farthest from the writer's design injuriously to affect the United Church of England, and Ireland, the subversion of which he apprehends might be an inlet among us of the horrors of the first French Revolution, in Ireland, if not in Great Britain. Let reform be the maxim of the Church; ruin is the cry of Papists, fools, and fanatics. Sad it is to think, that the least hint of reform in ritual only, to the cutting off even of a "vain repetition," is utterly disregarded, though recommended by the Primate of all England himself!

Speedily to afford the reader a view of the doctrines inculcated in the following ritual, and of the proofs whereon they rest, I think it expedient as concisely as possible to show in this prefatory introduction, that *its doctrines cannot possibly be false*; reserving to our comments, subjoined to its hebdomadal services, the particular proofs, that they are positively and solely true. One general remark, however, I must premise. "The pride of reason," is a common phrase in the mouths of fautors of mystery, who indeed quite possibly have an unavowed feeling that reason is against them. Proud reasoners themselves may be, and commonly are; and well

- I know of proud reasoners also among controversialists of a class opposed to them. Reason, however, cannot be proud. "The inspiration of the Almighty it is that giveth to man intelligence." Therefore to oppose reason to revelation, in the sense of contradictories, is to blaspheme The Divine Inspirer of both; and the outcry against reason, in dispute theologic, is raised with none other view than to screen with the name of mysteries above reason, dogmas not a whit mysterious, but manifestly contrary to reason, and self-contradictory.

The pride of reason forsooth ! Verily it was the greatest affliction of the writer's life temporal to discover, that reason had in certain generally received dogmas no place whatever. Nor did this unsought conviction arise from the discourse, or the writings, of any opponent of the reigning orthodoxy ; but in reading a widely circulated, and highly lauded, treatise on its defensive side ; put, without its being sought, into the present writer's hand by an acquaintance ; then it was that his attention was seriously roused to the subject. Such, indeed, was the logical fairness of the author's exposition of the Athanasian doctrine, of the difficulties attending it, the objections made to it, and the assumed invincible replies, that my only wonder was, and is, how the author could satisfy himself, by any alleged authority of Holy Writ, allowing nought for rhetorical usage, and heedless of express contradiction, still to maintain, and to propagate, the creed of the multitude. The author of the tract in question was then living, and possibly still lives, a distinguished professor of theology in the United States of America.

Dismissing Calvinism as alike anti-rational, and anti-christian, the professing Christian world may be divided, so far as concerns our present purpose, into Athanasians, Nonspiritualists, and Scriptural Unitarians ; or Unitarians ascribing no less authority to Holy Scripture than those of the learned among the Athanasians, who insist not on the verbal inspiration of sacred Scripture ; with the exception of a few instances only. The last-named class of the three

I would briefly denominate Scripturists ; not to conceal their unitarianism, but for conciseness' sake, and as expressive of their abiding by sacred Scripture as firmly as any of their learned opponents. Nay more so ; for they utterly reject all Church authority as final in the exposition of Scripture ; though doubting not that excellent Christians there are professing to hold the dogmas of that Satan in the Reformation, Calvin, as he also believes of many a slave to the enchantments of Rome.

By Non-spiritualists, I designate persons calling themselves Christian, yet denying *all* inspiration ; holding Scripture in the same rank with the classics, such as Lucan, Herodotus, Plato, and Cicero ; if, indeed, so highly, when not hesitating to deny the reality of Christ's miracles, as more than once was done in my own hearing, and so expressed as to seem a nowise personal opinion merely. Materialism I abhor, and identify with Atheism ; nor do I find in the writings of its professors, whatever name they may assume, any more of honesty in their statements than of rationality in their religion, fond as they are of appealing to reason. One of this class ridicules the notion, as they would term it, of the responsibility of man ! Now the Scripturist founds the first principles of his religious faith whereon revelation fixeth it ; entering into no learned disquisitions, but appealing at once and everywhere, to the conscience, and common sense, of every man not utterly brutalized ; saying, "The heavens declare God's glory." The Scripturist admits not of a primal savage condition of man ; being convinced, that without an inspiration from the Almighty, man never could rise to consciousness itself. The Creator formed man to be a rational creature, if Creator there was ; if we sprang not from some pre-existent slime, nobody can tell how ; while the constant improvement of mind, and condition, demonstrates the existence of an innate faculty exalting man above all others of the animal race ; beings never passing the narrow limits assigned to them at their creation.

By this same power of mind imparted to us from above

the Bible itself, its contents, and the evidences of its authority, must be judged, since to none other judicature can we now possibly resort. To aver, therefore, that the Bible propounds doctrines above man's comprehension, is to withdraw it wholly from human judgment, though itself earnestly exhorting us to a diligent study of it, as able to make us wise unto salvation ! The fact, however, is, that the propounders of this dogma mean only that their authority sufficeth to make credible whatever interpretation they may choose to put on holy Scripture ; in short, to make of it a revelation only to themselves. This is a prime dogma in the Papacy, and makes large strides in Protestantism, though nullifying revelation itself.

By Non-spiritualists, as already observed, I also intend persons calling themselves Christians, but denying all inspiration ; holding Scripture, as a merely human work, of no higher account than the classic authors generally ; with whom, therefore, I should no more think of entering into a controversy than with any school of heathen philosophy. As to Arianism, it seems now to be dead ; and is certainly not deserving a revival, even if advocated by so illustrious a man as Dr. Samuel Clarke. Our argument will thus be restricted to a contrast of the Athanasian faith with the Scripturist's creed ; and we begin with a general remark.

If propositions, self-evidently contradictory, be discovered in the book called the Bible, they cannot, by any man in his senses, be received as divine truths ; though it be quite possible that men may, for lucre's sake, declare their accord to any formulas whatever. Who can doubt that there would still be an overflow of Popish priests, let their Pontiff decree the sacredness of whatever nonsense might agitate his brain ? There can, therefore, be no proof of a divine revelation, if not in accord with natural religion, and unbiassed reason. I argue not with men who would thrust what they call the idol of natural religion out of sight ; and they the veriest orthodox !

Their motto should be what their maxims teach : The heavens declare NOT the glory of God ; the firmament sheweth



NOT forth his own admirable work ; but we, his priests, are the sole declarers of his works, the expounders of his word, and heralds of his will ! Whether these men be accounted Papists, or Protestants, matters nothing. Revealed religion may teach more, yea, much more, than natural religion ; but it cannot teach less or contrariwise, for God, "who cannot lie," is the Author of both.

The Scripturist cannot be *wrong* in confining himself to Scriptural terms, when enunciating what he holds to be Scriptural doctrine ; and the Athanasian must, by every honest man, be deemed the *neologian*, when departing from this practice ; and a calumniator, when applying this name to opponents of it. Be our instance the Trinity. "The first use of this term (Trinity) is commonly ascribed to Theophilus, Bishop of Antioch, A.D. 181." "Tertullian, A.D. 200, is the first Latin who uses the term *Trinitas*." It "received synodical authority in the council of Alexandria, A.D. 317."\* Now if these facts do not prove the rise both of neology and new doctrine, it is impossible to say what would.

Scripturists cannot be wrong in holding fast on the faith, that God is one, and that The Father of our Lord Jesus Christ is "the only true God ;" Christ himself so declaring on one of the most solemn occasions in his life, and hard on the close of it. John, xvii. 3.

Neither can the Scripturist be wrong in maintaining that Christ is, in every respect, inferior to the Father, since He further saith, "The Father is greater than all ! My Father is greater than I," John x. 29 ; xiv. 28 ; a denial, repeated though it be, yet assumed by some notable divine as the greatest, or the finishing, argument of all for Christ's divinity !

Scripturists cannot be wrong in denying omniscience in Christ, since he declares his own ignorance of the precise time of fulfilment thereafter of his own prophecy concerning the destruction of Jerusalem ; and, further, after his resurrection declareth, that the knowledge of times, and of seasons, the Father reserveth to himself. Acts i. 7.

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\* Professor Browne on the Thirty-nine Articles. 1854, pp. 18—20.

## INTRODUCTION.

Nor can the Scripturist be wrong in refusing all divine worship of Christ, and rejecting prayer to Christ; since, when speaking of his return to heaven (John xvi. 23, 24, 26; and xiv. 13, 14, 26), he prescribes to his own disciples, that they shall ask (of) him nothing, but should ask of the Father in his (Christ's) name. In the Book of Revelation also, the writer thereof is twice admonished to "worship God"; and this in a passage following immediately a mention of "the testimony of Jesus"; both the particular book itself, the Bible also in its entirety, nearly thus ending their testimony with a renewed admonition to "worship God." Finally, when instructing his disciples to pray, Jesus saith: "When ye pray, say, Our Father who art in heaven."

The Scripturist cannot be wrong in denying the personality of the strangely, and unhappily named, Holy Ghost. For the same book of Revelations, treating so largely of celestial worship, hath not a single ascription to any such being; nor is any prayer to the Holy Ghost, real or imaginary, discoverable in the Scriptures of truth, nor any glorification of any such being. In the eye of reason, also, it is a palpable contradiction, and a gross absurdity, to say, that in God, "the Holy One," so often named, "beside whom there is none holy," (1 Sam. ii. 2), there should yet be one other holy one, who nevertheless is one and the same, God! The Author alike of reason, and revelation, cannot possibly contradict himself.

The Scripturist, moreover, cannot be wrong in denying the existence of two natures in Christ; for if not the same, they are opposed, and opposite as light to darkness, as omniscience to ignorance. Now this is the very union commonly taught; the infinite knowledge of God co-existent in Christ, together with the limited perceptions of man! A falsehood on the face of it; and he who perceives it not to be such is no subject of instruction. The plain fact is, that seriously no thought is given to doctrine. The creed of millions is in the sound, and not in the sense, of their formulas. The sense with the mighty mass remains unsifted. Happy, indeed, it is, when men become *practically* Christians.

The Scripturist cannot be in error when denying the received doctrine of a divine satisfaction, or of any satisfaction made to the Deity for the sins of men. Nothing is said in sacred Scripture of satisfaction for sin, except in two instances under the old covenant; and this in prohibition! (Num. xxxi. 31, 32). Pardon of sin on repentance, with faith in Christ as a Mediator with God on behalf of the penitent, is the glory of Christianity. But faith, and repentance, can never undo what is already done; nor can the righteousness of one being ever be truly accounted as of another. The satisfaction made by Christ is well and happily, said, by Dr. Samuel Clarke, to be God's satisfaction with his Son's fulfilment of his, the heavenly Father's, will, concerning the restoration of mankind to righteousness, and to reconciliation with himself.

As against the Non-spiritualist, the Scripturist cannot be wrong, if sacred Scripture have any authority with us, in affirming the præexistence of Christ; for Christ repeatedly affirms it of himself, in language which a plain man could not possibly interpret otherwise; and to plain men, such as were the apostles, Christ's discourses were largely addressed. Moreover, a denial of the possibility of a præexistence involves the impossibility of an existence hereafter, and brings into absolute doubt the Christian's only hope! With what face, then, can such persons presume to call themselves Christians? If morality be all with them, surely there is much in some of the choicest of the heathen writers to give unto them due honour as teachers, and professors, of a not unsound morality; inculcating, meanwhile, no superstition, as Christianity might by them be deemed.

The Scripturist cannot be wrong in affirming the supernatural birth of Christ, if Scripture have any authority; since, beside allusions thereto in various passages of the New Testament, it is concisely, yet clearly, recorded by one evangelist, and fully declared by another. Their testimony is indeed, arraigned, consistently enough, by a materialist of no small fame. The writer of this introduction made, long previously to its composition, a thorough examination of that

arraignment, and the evidence adduced in support thereof; and he declares, as before God, that he found it utterly contemptible, and condemnable; abounding with false translations, with misrepresentations, and omissions, of evidence; with misstatements, in short, and every vice of the sophist.

The Scripturist cannot be wrong in maintaining the doctrine of atonement by Christ; that is, of at-onement, or reconciliation: for if atonement there be none, then is Christ no mediator, since reconciliation is the great purpose of mediation; and holy Scripture expressly declares of Christ, that he is the one Mediator between God, and men; and that God is by Christ reconciling the world unto himself. In short, Christ's whole ministerial life was a self-sacrifice for the redemption, and renovation, of fallen man.

The Scripturist cannot be wrong in regarding mankind as a fallen race of beings. Rejecting with contempt, and abhorrence, the theories of Calvin, he looks around the world, and is compelled to admit the truth of the apostolic declaration, that ours "is (still) a world lying in wickedness." The origin of that wickedness he would not, and dares not, attribute to a merciful, and all-gracious, Creator, but to the disobedience of man in a prior state of existence — there being no rational mode of otherwise accounting for this dreadful condition of human nature. This theory was advocated in the last century by a clergyman of the Church of England, whose work I once looked through, but whose name I forget; of late, however, joined, I am happy to learn, by a man so eminent as Dr. Beecher, of Cincinnati, United States, in his "Conflict of Ages."

During now the long, the unusually long, protracted mental activity of the writer's existence, did the author, as he still does, reject the dogma of the everlasting torment of the wicked unpardoned, as the highest blasphemy of a just and gracious, Creator, and as a most stupid contradiction of those very qualities fitly attributed to him. For what possible grace, or justice, could there be in giving existence to beings who, after a short spell of ease, would be subject to torments never to end? If such, indeed, be Christianity, I reject it. I

could have no happiness in heaven itself, if knowing such to be the fate of my once fellow-men.

Extremes commonly give birth to their opposites. There exists, accordingly, a pestiferous body of wretches in the United States of North America, who preach, and teach, the immediate felicity after death of every scoundrel, murderer, or whatever else the miscreant may be, not less certainly than of the best man that ever lived ! What a farce must either oath, or declaration, of such parties be ! Civilization itself must finally disappear wherever such atrocious dogmas largely prevail, rendering Christianity itself a curse. I know not where the Church of England inculcates the merciless doctrine we are considering, and long considered her as leaning rather to a latitudinarianism on this head, evinced in her own burial-service. I conclude, however, without hesitation, from her selection of 1 Pet. iii. 17—22, as “the Epistle” at Easter Even, that she silently discountenanceth it ; for the passage could find no place there, unless the compilers interpreted it in its manifest, and only consistent, meaning. The heathen did assign this fate of endless torment to some few reputed scoundrels, and profane folk ; shall Christianity be holden to assign it to a world of sinners ? a world, age after age, renewing its numbers — to countless millions, even, who never heard of God, or Christ ? Surely, if such be possibly the lot of man, better it were a thousand, thousand times, and to eternity itself, that man had never an existence ! Eternal *punishment* there may fitly be, in exile from the favour, and even the knowledge, of God ; but endless torment, who can deserve it ? who can justly inflict it ?

The Scripturist cannot be wrong in maintaining the divine authority of Holy Writ on every question of faith, and practice ; since to deny this is to deny the fact of any revelation of religion being made to man. Whereas, our Saviour, Christ his self, repeatedly affirms the divine authority of the Jewish Scriptures, the temporary nature of the dispensation under them, and the completion of its purposes under a new covenant, embracing not a single people only, but an entire

world, and long as sun, and moon, endure. That earlier dispensation we know, in point of fact, to exist no more, being actually superseded by a dispensation embracing all mankind to this world's ending. And who can say that we have not in the heavens a sufficient proof, revealed to skilled observers in our own days, of a next neighbouring planet in a state of actual dissolution? Well may observers and hearers, of their discoveries tremble, lest "the terrible day of the Lord" befall us, and themselves, unprepared to meet the Lord.

On prayer for the dead, which, like Archbishop Sheldon, Bishop Blandford, and possibly some other divines, I offer up in occasional aspirations, from an early part also of my life—now protracted far beyond the threescore years and ten of David's computation—I will here say a few words in reply to the late Bishop Shuttleworth's censures of it in his valuable little work entitled, "Not Tradition, but Scripture."

Now, in praying for the deceased, I never think of those, who, to the best of my knowledge, and belief, lived virtuously, charitably, and piously. I should deem it folly to pray for their safety; and impious presumption, to pray for an increase of happiness to those who are in the vision of the Author, and Giver, of all good; and for whose departure in the fear of God, and in the faith of Christ, we so far offer up our hearty thanks. I pray habitually for folk, concerning whom I greatly fear, that they did not so live, and die. My prayer in their behalf may be seen early in our Litany. Incidentally, also, I mentally pray for persons unknown to me, but whose sudden fate excites my sympathy, and serious apprehensions of their unprepared state for that unseen world, into which they so awfully seem hurried. Bishop Shuttleworth's argument against any prayer for the dead, may thus summarily be stated:

1. We are, indeed, naturally anxious about the fate of friends taken from us by the stroke of death, and would recommend them, by our prayers, to the Divine mercy; but revelation affording no authority for any such intercession, it becomes an act condemnable as will-worship.

Now, in the sense of will-worship, as used by the apostle

(Col. ii. 23), there exists no parity whatever between the two cases. The apostle is condemning the worship of gods, inferior, or superior, no matter ; but wilfully set up to answer some worldly purpose ; as Popery long ago did, and still doth ; while the Protestant petitioner, for any one deceased, addresseth the only true God ; and through Christ, the one mediator with God.

2. The next thought rising in the meditative mind upon this subject is, the Bishop's placing our natural sympathies in opposition to revelation ; whereas naturally benevolent impulses proceed as surely from a faculty planted within us by the Author of all good, as the inspiration of the prophet, and the power exhibited, or called forth, in the working of miracles. Nor is our prayer for the dead a *forbidden* worship ; and this sufficeth for an allowance of it. Need we any verbal sanction of self-defence against a sudden injurious assault, or of defence of kindred, and friends ? The voice of nature is, in all such cases, the voice of our Creator. Ignorance only, imposture, and pelf, make this an affair for the priest. Zuingle, the reformer, condemned it not, when consulted thereon.

They, indeed, who denounce eternal torments on misbelievers, and misdoers, alike—or the liability thereto of the mass of mankind for the sin of descending from Adam—instead of a natural exposure, and subjection, to death, by descent from a corruptible progenitor, may consistently denounce our practice as absurd, and useless. Them, however, we leave to their own dismal inventions, and contradictory creeds ; the pervertors of many a fine mind to infidelity, and atheism. In short, the Bishop's denunciation is one among the many puerilities, and pietisms, noticeable in every work of his that ever fell in my way ; with the sole exception of his antipuseyite tract.

By persons not over charitably disposed toward such as differ from them, rituals are compared to crutches, which may help on the lame, and the halt, in religion. Now, without meaning to depreciate any peculiar advantages of extemporaneous worship, conducted by able ministers, I willingly

avail myself of the crutch, and the staff, to help on my languid frame, and stammering tongue, in the path, as I ardently pray it may prove, of life everlasting. Nor was I sparing of thought, and labour, during many years, to amend, according to my judgment, the forms lying before me in the English Liturgy; and to add thereto wherever I saw deficiency; in the substitution, especially of sacred, and moral, subjects for sabbatical consideration, and advancement in righteousness; in the place of memorial days of saints, uncertain in their notation, now generally neglected by Protestants; and serving chiefly to fill the columns of an almanac, to the exclusion of matter which might prove of real utility.

Doctrinal amendments demanded my first attention; but this was the easiest part of my task; and Scriptural Christianity hath this great advantage over the prevalent orthodoxy, that its scripturally-expressed forms demand, and may obtain, universal assent, so far as they go; so that an Anglican insolent priest, on the pro-papistical side, might consistently say thereon, as one such doth say of a North-American writer, Jacob Abbot—not usually ranked as of the heterodox school:—"He teacheth heresy in orthodox language!" Happily for the English church and people, these pro-papists seem rapidly sliding into their old place of temporal, spiritual, and intellectual, bondage.

In the English Church Liturgy, there is oftentimes a spiritual poverty derived from the Mass Book, to which the early Anglicans seem prone to conform their Liturgy, so far as possible, without peril to doctrine. Of three services therein combined, or used, as one, I form two services perfectly distinguishable; and each in itself complete, both as to matter and just extent. The excessive sameness of the public Morning and Evening Services, in the established Church, will not be found in mine. The magniloquence of its state-prayers, so little becoming the humility of worship of the Holy One who liveth everlastingly, is herein lowered, and their introduction lessened. Excesses are pruned away; deficiencies I aim to supply; and that, in one department of



no small importance, by the introduction in my larger unpublished work of a weekly series of morning, and evening, Collects; one also of longer prayers, for use on less hurried occasions; and especially in families.

Other faults of no light bearing on the consciences of some, and probably of many, devoted ministers of the church, are therein remedied. Objectionable phrases in the Marriage Service, endurable only in the coarsest times; others in the Visitation of the Sick, and in the Burial Service especially, are so manifest, and of so serious a nature, that one cannot help attributing a fatuity to the rulers of the church in their forbearance, long ago, to remove from the national service-book blemishes irreconcilable to delicacy of feeling, and religious tenderness of conscience.

In my revisions of portions of sacred Scripture, making part of my ritual, I regard only, and to the best of my ability, the style of our English Vulgate. My maxim is never to let the life-giving spirit of a passage be smothered under a letter that killeth; never to suffer a senseless indoctrination to shroud itself in the garb of "literal, and grammatical, interpretation;" but to translate the sacred, as I would any secular document; endeavouring to make good sense, and pure English, of whatever scriptural extracts I needed for the completion of my services; and on all highly controverted points, to select *the portions most strenuously relied upon by opposing parties.*

Against creeds, altogether, no less than against clerical establishments, a great clamor is raised on the liberal side; provoked, undoubtedly, by the mystical, and damnatory, character of later creeds, contrasted with the simplicity of the earliest symbol of our faith. But I am unable to conceive how a Christian Church—formed since the primitive times of Christianity, when "the multitude of them that believed were of one heart, and of one mind," and believed and worshipped under the instruction of apostles, and teachers inspired—can be justly, and faithfully, constituted, without, on its part, an authoritative declaration of its faith. That creeds there are destructive of Christianity, and creeds of cursing, is notorious. The greater

part of Christendom, so named, is holden in bondage to them. Yet will the absence of a formal creed nowise allay the intolerance innate to fallen man. Heathen, creedless, Rome, and papal Rome, with its long creed of curses, are indistinguishably cruel; and the Gaulic atheists of our later days were as frantic for blood of their once reputed fellow-believers; and drove from their sees, and their altars, a priesthood once almost worshipped by them.

Yet the early Christians, scattered through every part of the Roman world, must have had some means of recognizing each other. Paul impresseth on Timothy, (2 Epist. i. 13), "to hold fast the form of sound words," heard from him, Paul; and have we less occasion for some such form amid the multiplicity of claims on our attention by theologues of divers names? some even scattering curses on all dissidents!

What then must be done, if we would conform our creed to a purely Christian confession? It must be expressed in the language of Scripture; of genuine Scripture, ungarbled, justly connected, and truly rendered. In such a creed could be found neither the hypotheses of the Nicæan, nor the contradictions, and curses, of "the commonly called" Athanasian Creed; an absolute proof that their teachings are unscriptural, and their curses anti-christian. In very early times, as I believe Lord-Chancellor King suggests, the recitation of a creed might serve as a token of Christian fellowship, and was, therefore, necessarily short; but on our scheme, we comprehend the whole of what is strictly scriptural doctrine, in the very words of sacred scripture; averring meanwhile, that what cannot be expressed in scriptural language, cannot be sacred Scripture doctrine. We hesitate not to aver also, that an avowal of having no creed, declarative or formal, is identical, by the force itself of the terms, with the having no faith in "The Scriptures of Truth."

The theology of this ritual, harmonizes entirely with that of Locke, although, in no one particular, derived from him. His theological works were never redde by me, nor his system known to me, previously to my adoption of views, consen-

taneous with his. Newton's, I gathered from his exposure of the Athanasian forgery, of 1 John, v. 7, 8, confirmed by his notes on Daniel, and the Apocalypse; all of them decidedly anti-trinitarian. Now, as Locke and Newton are names avouched in pulpits, in writings also of every name, and most fitly so, as professors, and supporters, of Christianity, I deem it right here to show what were Locke's opinions on certain oft highly disputed points of doctrine. I first adduce, from Locke's Paraphrase of some of St. Paul's Epistles, his rendering of Rom. ix. 5: "Of (the Jewish Patriarchs), as to his fleshly extraction, Christ is come, He who is over all; God be blessed for ever." This rendering amounts to a positive abandonment of what is deemed the strongest "proof-text," or among the strongest, in favor of the deity of Christ; and sufficient, consequently, to prove a rejection of the reputed orthodoxy. But this is far from all.

Locke's opinion of Christ's person, may be gathered from his paraphrase of Eph. i. 10: "God had predetermined to reduce all things again, both in heaven and earth, under one head, in Christ." Hereon he thus annotates: "'Tis plain in sacred Scripture, that Christ at first had the rule, and supremacy, over all, and was head over all. (See Col. i. 15—17; Heb. i. 8). There are also manifest indications in Scripture, that a principal angel, with great numbers of angels, his followers, revolted from the kingdom of God, erected to themselves a kingdom of their own, and had the heathen world vassals." Then, after numerous references to sacred Scripture, he adds: "Christ recovered this kingdom, and was reinstated in the supremacy, and headship, in the fulness of time; (namely), at his death, and resurrection." Here Locke, indisputably assumes, as by him also previously affirmed, the præexistence of Christ. The miraculous conception necessarily follows. Christ also being here spoken of as recovering the angelic kingdom in His præexistent state, shows Locke's opinion of Christ to be what Milton's undoubtedly was; that Christ was not God, but was, at that time also, in the heavens, a being approved of God, and who,

after his voluntary assumption of manhood, agreeably to the Father's will, was, by Him, finally reinstated in the glory which He had with the Father before the foundation of this world. Not a word do we hear from Locke about distinctions in Deity, eternal generation, and manhood in God; the mere inventions of men in ages of thick darkness.

On other points of the prevalent orthodoxy, the language of Locke is still more plain, and direct. Commenting on Ephes. iii. 9, he says, St. Paul speaks of the work of redemption, under the name of creation, so 2 Cor. v. 17, Gal. vi. 15.—This is so manifestly the design of St. Paul here, that nobody can mistake it. It is to make Paul a very loose writer, and weak arguer, in the middle of a discourse which he lays much stress on—to bring in things not at all to his purpose.—We cannot, therefore, avoid here taking the creation, and things created, to be those of the new creation, of which the kingdom of Christ was to be made up; namely, “of both Jews and Gentiles,” created in Christ Jesus to good works, Ephes. ii. 10. In the same sense, would Locke assuredly interpret Col. i. 10, but that his paraphrase extended not to that epistle. He thus rids his theology of the monstrous absurdity of two Creators, one, potential, a second, deputed, and instrumental.

The vulgar doctrine of “satisfaction,” is as clearly negatived in his comment on Rom. iii. 24: “Redemption,” saith Locke, “signifies deliverance from that to which a man is in subjection, or bondage. Nor does redemption by Jesus Christ import any compensation made to God, by paying what was of equal value, in consideration whereof (we are) delivered, for that is inconsistent with what St. Paul expressly saith here, that sinners are justified by God, of His free bounty. What this redemption is, St. Paul tells us, Eph. i. 7; Col. i. 14: even the forgiveness of sins.—That redemption, in the sacred Scripture sense, signifies, not precisely paying an equivalent, is so clear, that nothing can be more so.” Nor do Locke's views on this point exclude a consideration of Christ's merits, for merits actually form an

indisputable right of mediation, while even non-demerit may venture humbly to appeal in behalf of an offender. Now the merits of Christ, active, and passive, toward his heavenly Father, are such as could not be exceeded by a created being; and a being uncreate could not possibly suffer, for he must be eternal; and, being eternal, he could not have a father. It is a manifest self-contradiction to affirm the contrary.

"The prayer of a righteous man," saith the Apostle James, "availeth much." How much more then the intercession of Christ Jesus? "The Just One!"\*

Moreover, what saith Scripture? "One Lord, one faith, one baptism!" If the answer be, as it will be, "The Bible is our creed," there is not a fanatic, living or dead, who would not say the same if pretending Christianity. Many, also, of the nations never had, many never may have, in their own tongue, a Bible; and myriads of Christians in times past there would be who could not read a Bible; and fewer there never may be.

Of a Church at Home, and a worship strictly sole, a few words must now be said. We are exhorted not to abandon the assembling of ourselves together; and I did know a person of no small eminence, strictly a Scripturist, known to be such, but now deceased, who acted on this monition to the end of life; and chronicles of the last century inform us, as redde by myself, of a very eminent, and benevolent, man, a Londoner, known to be a Unitarian, yet constantly attending the established Church. Let every good person act on a full persuasion of what is right; or, at least, as best to him appears. But without impertinently intruding his opinions on others, let such a one be never forgetful, when a just occasion ariseth, to cast off all shame, and ever to declare his own firm belief of the absolute unity of the Deity. A Christian, however, at home, living apart

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\* I would here strongly recommend a small treatise on this subject, strictly scriptural, and entitled "Jesus Christ, the Son of God," by, I am sorry to say an unnamed writer, styling himself "Philaethes." Published in 1834 by Longman & Co. The decision, in what sense, he leaves to the reader.

from churches holding doctrines differing essentially from what is the belief at his home, can need none other defence of separation, than an Apostle's salutation of churches, within a Disciple's own house. Then, as to a solitary individual's case, though he be no Prophet, he may be, and ought to be, a righteous man; and were an example needed for his justification, the case of Elijah affords it; for a triune God cannot possibly be the same with a God absolutely one; although the teachings of youth, creative of a firm belief in the worshipper, may be accepted by a merciful Creator, as the worship of One God, though in words expressly declarative of a Triad; for "with the heart is belief unto righteousness."

Though not driven to conformity by persecution, the Scripturist hath still a testimony to bear; an open testimony, when his faith is impugned. Thus, did the late eminent Dr. Channing, when in company with Mr. Wilberforce, and others, probably forming an anti-slavery party. On this occasion, the senator, who could not be ignorant that Channing was the strongest anti-slavery man in the United States, had the effrontery, notwithstanding, to open a battery against the Unitarians; whereupon Channing rose, and declared himself one of them. But, Wilberforce, great, and meritorious, a man as he was, was also a weak religionist; and the fall of two unhappy sons into the slough of Popery, reflects no honor on what possibly was their education in pietism, rather than in religion. His Prayers, compared with those of his friend Thornton, are mere twaddle.

I use throughout this work, the plural pronouns, and the customary terms of minister, church, and people; but in order only to avoid circumlocution, without the slightest expectation of its ever being adopted by any number of persons, beyond the "two or three" of a family, and quite possibly of not one such. This, however, concerns not my duty; and "my record is on high." The present little work, though complete in itself, is but a small portion of my entire ritual. I expect no return even of the cost, and am

perfectly indifferent on that score ; but to lavish hundreds on what might, and probably would, fall dead from the press, is nowise of my disposition. If patrons arise to encounter the cost, I shall most readily undertake the editing of the ritual entire. Would that I could find even a suitable deposit of my MS ! Of any such, however, I have not at present the slightest expectation.

“ Why is Unitarianism at a stand-still ? ” The question is put, and answered as follows, in a Unitarian paper, named *The Inquirer*. “ The solution is simply this. The Unitarianism of most of our pulpits does not gain ground among the people, because it is unsuited to the people. It does not come home to their feelings, or warm their hearts, or inflame their devotions. And the people want exactly what we [*as a body*] do not offer them—a hearty glowing faith.”\* Unitarianism, after all, is here inappropriately named, it is *humanitarianism* expressly so named by an early non-clerical defender of it ; thus bringing the Saviour down to our own level of a world lying in wickedness ! (1 John v. 19).

No wonder that Unitarianism misnamed should stagnate wherever it is the Unitarianism of Drs. Priestly, and Belsham ; in which the vital principle of Christianity can have no existence ; for materialism is, by necessary consequence, equivalent to atheism. Belsham, consistently enough, ridicules the notion of human responsibility ! a doctrine of negation directly subversive of both terrene, and celestial, justice ; in which, however, he does fall short of his would-be burner-alive, Calvin. For this monster not only makes men responsible for a fatality of sin, he makes the Almighty Creator himself to be the author of that fatality ! Verily, the Episcopal, and Wesleyan, churches are incomparably preferable to any wherein such dogmas are taught ; or churches, howsoever named, wherein sound morality, and faith in Christ, as a mediator between God, and sinful man ; and God’s perfect

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\* Copied by the author from the Calvinistical, and Low-Church, newspaper, “ The Record.” London, November 23, 1855.

willingness to pardon sinners who come to Him pleading that mediation, are inculcated. Now, the churches here named have a Creed; and, I am grieved to say of the first-named, more than one; though George III., the once head of the English church, would willingly have done, what the Anglo-American church long ago did, cast off the Athanasian Creed of curses; for he purposely forbore to recite it. So Bishop Watson narrates.

Let it be known, therefore, what the Unitarians thus noted, do preach, and teach; for till then it is perfectly idle to complain of folk not joining them.—Herein, however, is plainly made known what Scriptural Unitarians would teach, and preach; and if they also are to be called “God-denying Unitarians,” a plain answer may be this: That he who believes in the Godhead of a being who yet *hath* a “God, and Father,” plainly believes in a plurality of Gods, if words have any meaning. They, also, who insist on a belief of this dogma, on pain of damnation to the denier of it, do manifestly take part with the stupid, and ferocious, churchmen of the darkest ages; the bowers-down to gods of wood, and stone, up to the times present, in the apostasy of Rome; in the impious doctrine also of Rome’s once disciple, and its unchanging imitator, the monster, Calvin!

The Scripturist, notwithstanding, can still say with Paul, “Grace be with all who love our Lord Jesus Christ in sincerity!” be their mundane denomination what it may; for such will ever be “doers of the word, and not hearers only.” (James, i. 22).

It must not be forgotten, that the passages of Holy Scripture, quoted in this little work, are not strictly given as recorded in the Bible of the Established Church; but mostly as amended by learned theologians of the same church; and at times by the present writer himself. The reader must judge, by a comparison of the different renderings, which best expresseth the meaning of the original text. The established readings, and those of the theologians named, are usually noted by double commas “”; my own are between single commas. “



The stupid corruptions of late years, deforming our printed language, such as putting fearful for frightful, transforming agent into patient, as if fear itself were in the storm, or the cloud, causing affright; the banishment of a letter from our alphabet, differing both to sight, and in sound, from our letter *s*, while common sense dictates simplification, and distinction; and the change rather of *s* to *z*, in words having the rough sound, as in the word *desert*, a bare region, find no favour with the present writer, but an utter disapproval; and a desire rather for the change of *s* to *z* in every word uttered with *s*'s rough sound; and this preference he therefore does carry out in *dezert* territorial. Who, in else than silliness, would spell *seal*, and *zeal*, alike?

I go farther still, and ask, if the slipslop verbal *I herd* is to be perpetuated, why say we not *I her?* as folk do say *I herd*, when meaning, if meaning they have, *I heard*; and even thus murdering the poetical abbreviation, *hear'd*. Are we never again to hear poetry sweet as the following lines?—

The sound of the church-going bell  
These valleys and rocks never hear'd !  
Ne'er sigh'd at the sound of a knell,  
Nor smil'd when a Sabbath appear'd !

# RITUAL FOR A CHURCH AT HOME.

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## Morning Service.

### FIRST, AND THIRD, LORD'S DAY MORNING-SERVICE OF THE MONTH.

#### INTROIT, OR ENTRANCE ON A RITUAL SERVICE.

(All Rising).

*Minister.*

**I** WILL bless the Lord at all times, and ever seek his favour.  
Ps. xxxiv. 1 ; cv. 4.

At morn will I prepare myself for thee, O Lord ! I will look up to thee ! I will come into thy house, O God, in the multitude of thy mercies, I will confess unto the Lord my transgressions. Ps. v. 3, 7 ; xxxii. 5.

Happy he whose transgression is pardoned, whose sin is remitted ! Happy the man of guileless spirit, to whom the Lord no (longer) imputeth iniquity ! Ps. xxxii. 1, 2.

Wheresoever I will to place my name, there will I be with thee, to bless thee, saith Jehovah. Ex. xx. 24.

Where two or three in my cause associated meet, there, in the midst of them, am I (saith Jehovah). Matt. xviii. 20. ; Ex. xx. 24.

The hour cometh, and now is, when the true worshippers shall they be (all accounted) who worship the Father in spirit and in truth : for the Father seeketh (everywhere) such worshippers of him. John iv. 23.

Said the Saviour of men : There is joy among the angels of God over any one sinner who repenteth ; freely being through Christ forgiven by God ; as saith Paul, an apostle of Christ. Luke xv. 10 ; Eph. iv. 32.

When thou wouldst pray (apart), go, enter thy chamber ; and closing the door, pray thou to thy Father who is unseen ;

so will thy Father, who in secret seeth, reward thee openly.  
Matt. vi. 6.

AN EXHORTATION TO ALL. *Heb. iii. 13.*

N.B. If the worship be solitary, begin, saying : " O my soul ! thus," etc.

*M.* Beloved in the Lord ! thus oftentimes doth Holy Scripture encourage us to appear before our God, and urge us to a penitent confession of our sins ; not vainly there to palliate, or attempt to cloak them ; but humbly to acknowledge them to our Heavenly Father, that of his paternal goodness we may obtain pardon. With sincerity and sorrow ought we ever to declare before God our ill-deservings, imploring his forgiveness. In the secret chamber, in the recesses of the heart, at the domestic altar, and in our solemn approaches to him with his assembled people, should we make this avowal of transgression ; at what time soever we would render thanks for benefits received from him, when we would declare his worthy praise, and learn His holy will, seeking from our God thereby whatever is requisite and salutary for body, and for the soul. Wherefore, as with downcast eyes stood the penitent in the temple, saying, God be merciful to me a sinner ! may we also thus humbly demean ourselves, and with contrite heart, and lowly voice, on bended knees, confess our sins unto God, implore His pardon of the same, and grace thenceforth to keep His holy law with earnest, and increasing, effort.

Now let Minister and people unitedly pray as follows, every one applying to his own conscience the humiliating parts of this acknowledgment of sin : and adopting the supplicatory portion as the entreaty of his own soul, both for himself, and others.

A CONFESSION BY ALL. *1 John, i. 9.*

*M.* and *P.* Almighty, and all-righteous Father ! once we left our Father's house, early we became wanderers from Thy fold, and long we strayed from Thy paths, following the devices, and heeding oftentimes, the irregular desires of our

own hearts. We are violaters of thy sacred precepts, neglecting to do what ought to be done, and committing that which we ought not to do. Nor health, nor help, is there in us, save of thy grace alone ! Yet do thou, O Lord, mercifully regard us, tho' grievously offenders ! Spare thou all them, O God, who confess their faults ! Touch the hearts of the impenitent, that they may return unto thee ; and turn thou the sorrows of mourners on account of sin, and its direful retributions, into the joy of pardon ; agreeably to Thy promises given to mankind thro' thy beloved Son. And, O most merciful Father, do thou cheer our souls with heavenly hope, that forsaking every defilement of the flesh, and spirit, we may live, in all time to come, a righteous, sober, and religious, life, in kindness, and purity, of thought, and word, and deed, to the honor of thy most holy name ; and in preparation ever to meet our Lord.

AN INTERCESSION FOR ALL. *1 Thess. v. 25.*

*M.* God all gracious ! grant, we beseech thee, to thy suppliant people, pardon, and peace ! that cleansed from our sins, and born anew to righteousness, we may serve thee ever with a tranquil spirit, and an unwavering faith, as disciples of thy honorable, thy holy Son ! *Amen !*

FOR PRESERVATION THRO' THE DAY. *James, iv. 13—15.*

*M.* O Lord, our Heavenly Father, all nature's light, and life, who again in safety, [and from sweet repose], now openest our eyes to a new return of [thy own hallowed] day, preserve us to its close, we pray, by thy same gracious power ! Grant, Lord, thro'out the day, that we may yield to no temptation, venture on no transgression, come not into serious ill, or mortal peril. But kept by thy perpetual providence, and keeping thy blest ordinances, may all our designs, and deeds, our thoughts, and words, our prayers, and praises, be so aided by thy holy inspiration, as ever to be good, and just, and true, sincere, and in thy sight acceptable, thro' Jesus Christ, our Savior ! *Amen !*

FOR PEACE AND FIDELITY. *Rom. xii. 18; Heb. xiii. 20.*

*M.* Divine Author of peace, and lover of concord, whom to know, to acknowledge, and obey, is life immortal, whose service is perfect freedom; strengthen thy humble servants, we beseech thee, for the discharge of every duty to themselves, and their families, to their fellow-citizens, and fellow-men, to our earthly governors, and supremely to thee, our God! that regarding thy honor, enlightened by thy word, and surely trusting in thy might, we may fear no adverse power of earth or hell; and seeking peace with all men, we may attain thereto of thy benignity, to the promotion of the universal good, and to the praise of thy own glorious grace, O God, thro' Jesus Christ, our Lord! *Amen! \**

*Matt. vi. 9—13; Luke xi. 2—4; John xiv. 13, 14; xvi. 23, 24.*

*M.* When ye pray, forgive, said the Son of God, and after this manner pray:

*M. and P.* Our Father in heaven, hallowed be thy name! O may Thy kingdom come! Thy will be done, as in heaven, even so on earth! Daily bestow on us our needful bread! Pardon also our offences, since we ourselves would forgive offenders against us! Bring us not into sore trial, but save us from evil, [thro' Messiah, thy servant, and Son!] For to thee pertain the sovereignty, the glory, and power, thro'out the ages, ever! ever!

COLLECT FOR EVERY LORD'S DAY MORNING, PALM-DAY  
AND PENTECOST EXCEPTED.

*M.* Arise in power, O God, on this the day of thy Son's rising from the tomb, and bid celestial light to shine upon the minds of men darkened by the demon of this world; even, as on creation's morn thou didst command a light of nature to remove the lesser darkness of this appointed place of our

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\* This, and the preceding, prayer, I earnestly recommend to be gotten by heart, for mental repetition when lying awake in the morning; or even when preparing for this world's affairs, if no better petition be thought of. From my own experience I find that they are never forgotten, and the hurry of affairs will at times be such that open prayer cannot be offered.

temporary stay ! Oh may the people called by thy name find it now their pleasure to do good, to meditate on thy perfections in nature, in providence, in the renovation of thy human offspring to holiness and happiness ! May we, inspired in our small measure, with all the graces of our Lord, on his memorial-day, now exercise ourselves in holy worship ; and join delighted in the song of Moses, and the Lamb : Great, and wondrous, are thy works, Lord God Almighty ! righteous, and true, thy ways, O King of Nations ! For thou alone art infinitely holy ; and before thee shall every people bow in adoration, and in praise !

[N.B. Let the Hebdomadal, Festal, or other Collect, proper for the Day, now follow the naming of it by the Minister, the service then continuing as herein followeth].

*M.* Almighty, Father, open thou our lips !

*P.* That every voice may utter forth thy praise !

*M.* Arise ! Shout, all ye people, to God, the God of your lives !

*P.* For his tender mercies are over all his works,  
And his truth endureth for ever !

*M.* From the rising, to the setting, sun, praise we the Lord !

*P.* Glorified be the name of our God !

On Lord's Days, on Festive Commemorations also, for which no Special Anthem is provided, let the Psalm named, from its commencement in the Latin Version, *Lætatus*, i.e. gladdened, be now responsively said, or be sung, concluding with the Hosannah.

#### PSALM CXXII.

1. I am glad when they say to me : Let us go up to the house of the Lord !

2. Early shall our feet stand within thy gates, O Jerusalem !

3. Jerusalem ! so beauteously, built up a site, A city the centre of union !

4. Thither go up the tribes, the tribes of the Lord,  
At Israel's oracle to speak the praise of the Lord !

5. There stand the thrones of judgment, the thrones of the house of David !

6. O pray for the peace of Jerusalem ! May they prosper who love thee !

7. Peace be within thy walls! Prosperity within thy palaces!

8. For my brethren, and companions', sake will I say: Peace be with thee!

9. For the sake of the house of Jehovah, our God, my aspiration is:

Welfare to thee!

*P.* Hear us, O Jehovah, and bless us! Harken, O Lord, and send (to thy people) prosperity!

*M.* Hosannah for The Son of David! This is the day which Jehovah blesseth!

*P.* Blessed be he who cometh in Jehovah's name! Hosannah in the highest! Hosannah to our God!

Now may follow the Psalm, or Psalms, for the morning of the month, or proper for the day; to be responsively said by minister, and people, or chanted with the aid of a choir; and concluded with the doxology here following, unless the conclusion of the Psalm itself be a doxology; or an Halleluia.

#### GLORIA PATRI CŒLESTI!

*M.* Glory be thine, Heavenly Father, Infinite Lord, Most High, and Holy, One!

*P.* Glory to God, world without end! Amen! Amen!  
Glory to God thro' Christ our Lord, Amen!

The Anthem next following may at any time be substituted for the preceding, or for the daily Psalm, or may be added thereto. It is selected from Habakkuk iii. with an alteration of names; for which see Deut. xxxiii. 2; Ps. l. 2. Let it be said alternately.

#### DEUS À SINAI.

*M.* God shone from Sinai, The Holy One from Mount Zion!

*P.* His tokens gleam thro' the heavens, the realms of earth ring with his fame!

*M.* His glory is as the light! Streaming rays from his splendor are the hiding-place of his power.

*P.* Before him goeth pestilence, And blasting fire from beneath him!

*M.* He riseth, and parteth the earth, He beholdeth, and rendeth the heathen!

*P.* He divideth the streams, and the floods flow aback,  
The waves roar from on high !

*M.* Moved are the long lasting mountains ! The perpetual  
hills bow down in their pangs !

*P.* The tented fields tremble ! Their standards totter !  
they fall !

God's judgments are everlastingly firm !

*M.* Is thy wrath kindled, O God, against countries ?

Thine ire roused at the rivers, thine indignation against  
seas ?

*P.* Thou contendest for the deliverance of thy people, to  
rescue thy chosen ones !

*M.* Thou smitest the head of the house of the wicked,  
Thou layest bare his foundations.

*P.* They rushed as a whirlwind to scatter us !

Thy presence was on the vast waters to save us !

*M.* Altho' the fig-tree flourish not, and should there be no  
fruit of the vine ;

Tho' the culture of the olive should fail, and the fields  
yield no food ;

*P.* Were the flocks cut off from the fold, and the herd to  
cease from the stalls—

*M.* Yet would I rejoice in Jehovah, I will exult in the God  
of my salvation !

*P.* Jehovah, my Lord, is my strength, my uplifter, my  
praise ! Halleluia !

Let there now be redde a portion of Holy Scripture from the Law, the historical, or ethical, books of the Old Testimony, as appointed in our Calendar ; or such other portion of the Old Sacred Scriptures, as to the Minister shall seem best for edification at the time ; premising the following introductory passage from Is. viii. 20.

*M.* To the Law, and to the Testimony, look ! (saith the prophet Isaiah). If men speak not according to this word light is not in them. Let us therefore give earnest heed to what shall thence be spoken, as recorded, etc.

After this first lection may be recited responsively the following Anthem,  
taken chiefly from (Ps. xix. 7—11. ; xxxi. 19, 20. ; lxxiii. 24).



## DOMINUS ILLUMINATIO MEA !

- M.* The Lord is my light, and salvation,  
What mortal should I fear ?
- P.* The Lord is my life's stronghold ;  
Whom need I dread ? xxvii. 1.
- M.* The law of the Lord is perfect,  
Reviving the soul !
- P.* The testimony of the Lord is sure,  
Imparting to the simple folk wisdom.
- M.* The statutes of Jehovah are right,  
Rejoicing the heart !
- P.* The commandment of the Lord is clear,  
Enlightening the eyes !
- M.* The fear of the Lord is a purifier,  
Enduring for ever !
- P.* The precepts of the Lord are truth,  
And righteous altogether.
- M.* More desirable than gold !  
Yea, than much fine gold !
- P.* Sweeter than honey,  
Than honey trickling from the comb.
- M.* Thence is thy servant admonished, [reward !  
And in the observance thereof, great is indeed the
- P.* Great, oh how great, is thy goodness, O God !  
Which thou reservest for them that revere thee ! [men !  
Which thou accomplishest for confiders in thee before
- M.* Thou hidest them in the unseen place of thy presence  
From the machinations of men.
- P.* Thou shelterest them, (as) in thy tabernacle,  
From the contention of tongues !
- M.* Thou guidest (them) by thy counsel,  
And wilt lastly bring (them) to glory !
- P.* Amen ! Yea, Amen ! lxxii. 18, 19.
- M.* Glory be thine, Heavenly Father, Infinite Lord, Most  
High, and Holy, One !
- P.* Glory to God, world without end ! Amen ! Amen !  
Glory to God thro' Christ, our Lord ! Amen !

Let a reading from the Gospels, or the Acts, as comprehending the whole of the Evangelic History, succeed. The following words, chiefly from John, xx. 31, may fitly introduce the same.

*M.* These wondrous facts of our redemption are recorded that ye may believe Jesus, our Redeemer, to be the very Christ, the Son of God; and that, believing, ye may have life thro' his name. Listen ye, therefore, to the evangelic history, as given to us, etc.

Let the Minister close the reading with one of the two sentences next following:

*M.* Behold the Lamb of God, that taketh away the sinfulness of a world!

If from the Acts, be it said, thus—

*M.* A testimony this to him whose death was life unto us!

Then let People, or Choir, respond in the following Anthems.

GLORIA CHRISTO. *Rev.* v. 12, 13.

*P.* Worthy is the lamb, the Lamb slain (for us)!

To receive power, riches, and wisdom, strength, honor, glory, and blessing.

Blessing, and honor, glory, and might, Ascribe we to God on the throne,

And to the Lamb, thro' the ages, for ever!

TE, DEUS PATER, CELEBREMUS!

*M.* We praise thee, God, our Father, we invoke thee, Power Supreme!

*P.* Worlds, countless, and sublime, Sire of the universe hail thee!

*M.* The stars in their courses, the seasons in their turnings, tell of thee!

*P.* The cultured, and the wild, alike betoken thee!

*M.* Ocean's uplifted voice announceth thee, the Awful, the Almighty!

*P.* The saved of the Lord within thy temples bring their thanks to thee, Creation's only King, almighty to redeem!

*M.* To thee all angels, to thee heaven's ministries, in mighty chorus, say:

*P.* To thee bright seraphs, and blest spirits, sweetly responsive, sing —

*M.* Holy, holy, holy One !

*P.* Eternally who wast, who art, and wilt for ever be !

*M.* Heaven, and earth, reflect thy peerless glory,

Thou art the King of Glory, God Most High !

*P.* Ceaseless around thy throne, ascends the acclaim :

Thou art the King of Glory, God Most High !

*M.* Thy sons of elder birth, the patriarchs, praise thee !

*P.* The harmonious choir of prophets praise thee !

*M.* The saintly company of apostles praise thee !

*P.* The noble hosts of martyrs praise thee !\*

*M.* Confessors ever faithful praise thee !

*P.* The spirits of the just, of every age, and name, and dispensation, praise thee !

*M.* Thy church, still militant on earth, confesseth thee !  
Supreme, and sole, One infinite in majesty !

*P.* Author of light, eternal Source of being, Fount of grace ! Giver of every good, and sacred, gift descending from on high !

*M.* Father, and God, of thy best gift, the Lord from heaven, Messiah, Prince ! [beloved !

*P.* First-born of thy creation ! the Christ of God ! thy Son

*M.* Who taking on him to restore fallen man, disdained not the Virgin's womb !

*P.* And left the bliss of heaven, to save a world from woe !

*M.* When he once endured the pangs of death —

*P.* Then he overcame the powers of hell !

*M.* When he rose triumphant from the tomb —

*P.* Then he burst the barrier of the skies ! [soul !

*M.* Then he opened heaven's high gates to every faithful

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\* Here commemorate in thought alike the ancient, the later, and the recent martyrs ; those in heathen, and in papal Rome, and by men of Romish faith, in other states, amounting to many thousands. More recent Christian martyrs, by fire, and spear, were those in the great, and semi-civilized island of Madagascar ; where happily that plague seems now to be stayed, by a great increase of commerce with the English of the Mauritius, and the French of Bourbon. Such also was Abdallah, an Arabian, accused by his own friend, Sabaga, a Mahometan. He was martyred in Bocharah, about the year 1800.

*P.* In the heavens abideth he before his Father's throne!

*M.* There he exerciseth judgment on the living, and the dead!

*P.* There for them he pleadeth the cost of his own blood!

*M.* There amid thy saints he reigneth, in bliss immortal and perpetual praise!

*P.* Thence he cometh as on clouds, And every eye shall see him, and they shall wail who pierced him!

*M.* And earth, and sky, shall flee away before him; For the kingdom is Jehovah's by eternal right!

*P.* Halleluia! Glory, honor, adoration, everlasting, to our God!

*M.* God over all! A God of truth and love!

*P.* Father, and Lord, of all, the ever-lovely, ever-living, One!

Let the Prayers next following be now offered up, Minister, and People, kneeling, and first responding in the short aspirations expressive of the subjects, and substance of the prayers succeeding thereto.

*M.* Let us pray!

To thee do I lift up mine eyes, O Lord!

*P.* Every knee shall bow in supplication unto God.

*M.* Lord, let thy mercy lighten upon us, and thy salvation tarry with us!

*P.* Jehovah, save the land from idols, unbelief, and wrath!

*M.* Give not up thy heritage, O God, our Father, to confusion!

*P.* Establish thou the throne in righteousness!

*M.* And let truth become the ornament of our times!

*P.* Counsel our councillors, O Lord, and to our senators grant wisdom!

*M.* Satisfy thy poor with bread, and clothe thy ministers with sanctity, and meekness!

*P.* Let the voice of joy, and health, be heard in the habitations of the righteous!

*M.* Raise up, O God, thy afflicted ones, and all who are oppressed!

*P.* Pity the nations sitting in darkness!

*M.* And let the sun of righteousness arise upon them!

*P.* Give peace in our time, O Lord! and let discord cease for ever!

*M.* Avert injustice! Quell among all peoples pride!

*P.* In perils be thou our light, our succor, and our shield!

*M.* Purify, O God, our hearts, and guide our every act!

*P.* Let thy favor, Lord, precede us, and take not thy holy inspiration from us!

*M.* To thee be our prayer acceptable, O God, our strength, and our Redeemer!

*P. Amen!*

"FOR KINGS, AND ALL IN AUTHORITY," 1 *Tim.* ii. 2.

*M.* God almighty, and most gracious! who governest all things in heaven, and on earth, and alone canst set aright, the unruly wills, and desires, of sinful men, thereto appointing kings to reign in righteousness, and potentates to decree justice! Mercifully hear the supplications humbly at thine altar offered for the powers ordained of thy providence; for our sovereign, and for our country, thro'out all its realms embraced by every sea; and for all persons in lawful authority thro'out the earth; that under a rule of righteousness, and gentle sway, men may everywhere lead pacific, and tranquil, lives, in all propriety, and piety. Grant especially, O God, unto thy faithful people in all countries, that they may love whatever thou commandest, and desire only that which thou dost promise! that so amid the manifold changes, and mournful events, of this world, our hearts may surely there be fixed where alone true joys are to be found, reserved for us in heaven, with Jesus Christ, thy Son, our Lord; thro' whom to thee, O King of kings, and Lord of lords, be glory now, and ever!

*Amen!*

FOR "THE CHURCH OF GOD"! 1 *Cor.* i. 2.

*M.* O Fount of blessedness, Sanctifier of the faithful, Universal Father, God! pour down, we pray thee, on every member of thy Son's body, known upon earth, or by men unheeded;

on all thy servants especially who are set apart for holy functions in the church which thou redeemedst from sin, and death, by thy own Son! Pour down on them, we pray thee, illuminating grace! and in the congregations of thy people, do thou incline the ear to harken, and the mind to will! Kindle within us all, a pure flame of love, and charity, one toward another, how differently soever named! May every Christian, may ministers, and churches, pastors, and people, be all one in purpose, and of one heart! united, in the bonds of the Gospel, with all the just on earth; in ardent faith, and holy hope, with all the righteous thither departed where faith and hope are lost in sight; the church triumphant in heaven, the children of thy kingdom from every realm, and clime, and kindred, and name, in-gathered there, and now exalted to the mansions afore prepared for them, by him whom all nations erst desired, thy long promised, and now given, Christ! *Amen!*

· FOR THE PEACE OF THE PLACE WHEREIN WE DWELL.

*Jer. xxix. 12.*

*M.* We sojourners, O Lord, within this earthly place, [and foreign land] do pray, as we are bounden, for the peace thereof. Be its condition, by thy good favor, prospered; and unheard the voice of complaining in its streets! In harmony, and equity, may its public measures be concerted, every virtue be cherished here, and every vice discountenanced. May we ourselves nowise participate to bring, by immorality, ungodliness, or selfishness, thy indignation on this place of our transitory stay; but exemplifying the power of pure religion, may the aim of all be ever to promote the general welfare with good will! May tabernacles to thy honor here arise, and be perpetuated; and a pure worship in lofty, and in lowly, dwelling, be ever offered here to thee, the only God, thro' Jesus, thy servant, and only begotten Son; till the last worshipper in spirit, and in truth, be raised to the abodes not made by hands, but everlasting in the heavens! *Amen!*

FOR THE SICK. *James v. 14—16.*

*M.* Most merciful Creator! who afflictest not arbitrarily the feeble offspring of thy own almighty power, we implore thy pity in behalf of all whom thou art visiting with sickness and with pain. For them especially we pray whom we would remember in approaching to thy mercy-seat. Heed thou, O Lord, their sorrows! Listen to their cries, and their unutterable moanings, we beseech thee, thou tender Parent of all that live, and mitigate their griefs! O sanctify to them thy fatherly corrections; that a sense of their own weakness may invigorate faith in thy power alone to heal, and to save; and may deepen the work of repentance! Such as thou shalt bring back from the gates of death may the present discipline instruct to spend their remaining days entirely in thy fear, and to thy glory; remembering ever, that only godliness hath promise both of the life which now is, and of the better life to come. Of whomsoever thou otherwise determinest, give to them grace, O God, so to take thy visitation, that the humbled confessor of sin may not be without hope of pardon; and that thy long proved servants may end this life of care, and toil, and pain, in full assurance of everlasting life with thee, thy own free gift, through him who died that we might live, and live with him for ever; Jesus the Christ, our Lord!

*Amen!*

THAT THE HEATHEN MAY COME TO THE LIGHT OF  
THE GOSPEL. *Isaiah lxiii.*

Father! from whom the holy family in heaven, and on earth, is named, thou commandest us to offer up prayer, and supplication, for all men. May thy salvation appear to every soul of man! Excite within us sentiments of deep compassion toward all having no spiritual help, no spiritual desires! Pray we for the unhappy tribes, who, in lands more anciently, or recently, frequented by the disciples of thy Son, the heralds of thy grace, still wander unsoftened, and uncivilized, without hope,

and without God; who never heard of the gospel of thy Son, or long since do neglect it and despise it. Yet have mercy on them, O Lord, be they even but a feeble remnant, standing as a solitary tree in the wilderness. Do thou at length subdue them to the blessings of civilization, and join them to the commonwealth of Christ!

Wherever, in fiercer, or in milder, form, amid swarming tribes or scattered hordes, prevail idolatry and superstition, yet refusing not intercourse, send forth thither, we beseech thee, thou Lord of all, enlightened messengers of thy heavenly doctrine; men of heart sincere and unmoved by selfishness; with zeal replenished for thy glory, and with love for the souls of their fellow sinners; preachers to them of the religion of Jesus in its purity, and simplicity; who shall impart to them the knowledge of thyself, the only true God, and of the one Mediator, the man Christ Jesus, whom, veiled in flesh, thou didst send down from heaven with joyful tidings of recovery to fallen man; who shall tell them, also, of thy sanctifying and consoling influences, and bring them over to the benevolence and the blessings of thy gospel.

Prosper, we beseech thee, gracious Lord, every sincere endeavor and sacred effort, made for the accomplishment of these worthy ends! Tear from the blood-stained hand the battle-bow, and give the murderous axe to the pursuits of honorable industry! Let every weapon of war be exchanged for instruments of peace; and where Christian converts are again called to suffer, do thou be with them an eternal stay; and make the blood of thy martyrs, as of old, a seed of thy church! Render the savage heathen fit to be added to the great family of civilized nations; and gentler peoples do thou soon conjoin with the household of the faith! Revive among them the recollection of purer ages where any traces of wisdom, and piety, remain. Give to them a name, and continue to them a country, in the land of their fathers. Expose the craft, O Lord, rebuke, and destroy, the power, of murderous deceivers, and of their own blood the oppressors!

Keep far from the heathen, O Father, all anti-christian pro-



pagators, and hypocritical seducers; avert from ourselves the guilt of ministration to vice, to idolatry, and cruelty! Impart to us rather, the power, and the spirit, to repress wickedness, to punish cruelty, and to vindicate justice, among them. Make them happy here by civilization and a pure worship; and so prepare them for joy hereafter, where countless myriads raise the song of blessings upon Him who washeth away the sins of a world; to the praise of thy own glorious grace in higher worlds, thro' ages without end! *Amen!*

THAT SINNERS MAY ALL BE CONVERTED UNTO GOD.

*Psaln li. 13.*

God! who commandest all men everywhere to repent, under the apprehension, and in the prospect, of thine awful retributions, look on poor wanderers from thy fold, and bold transgressors of thy precepts, in every land; and specially we pray for such among ourselves. Look, in the multitude of thy mercies, on all exposed to greater wrath for the blessings of salvation long made known to them, and long unheeded; for invitations to repentance mocked, for duties trodden under foot, and terrors from the Lord contemned. O renovate by influence divine, good Lord, hearts waxen old in sin! Illumine souls enchained in sensual darkness amid the beams of gospel-day! Set free the bond-slaves of the god of this world, and change the hearts of stone to flesh! Arouse the torpid by thy terrors, O God! and if resting on works of our own righteousness, unveil to us our sinfulness! Let mercy be our cry, our only plea be thy free mercy bestowed on man, and ministered by Jesus Christ; our only sign of acceptance be a cheerful conformity to thy whole word, and will. Buried in sloth, and self-security, as are multitudes among us, we pray, for them, and for ourselves, that we may by any means be saved from the wrath to come on an ungodly world; and may not in a vain simulation of piety, or show of ordinances, and of hearing, pass to thy dread tribunal, where every man shall be judged according

to his deeds, and the pretender doomed according to his professions.

Press on us, Lord, the brevity of life in its longest course, and its uncertainty when most secure ; that we may labour for eternity while engaged in whatsoever affair of time ; nor lose our short, and solemn, probation here, by devoting it to folly, and to self ! Create us anew to righteousness, and holiness, thou Maker of our frame, and Father of our spirits ! that we may evince a heavenly birth ; and by the language of a life devoted to thy praise, and to the profit of all men, may demonstrate the Gospel of Christ Jesus to have in it the potency of God unto salvation from sin, and death ; and that faith in Christ is a power overcoming the world, a pledge of heaven, and immortality ! *Amen !*

Here succeeds any Occasional Prayer.

THAT WE MAY "SPIRITUALLY, AND INTELLIGENTLY PRAY."

1 *Corinthians*, xiv. 15.

*M.* O Searcher of the hearts, and inmost desires, of them that come before thee, thou ever present God ! who hearest no man for his much speaking, who repudiatest all senseless babbling, and requirest a worship in spirit, and in truth, from such as would offer to thee an acceptable homage ; we confess the imperfection of our best services, we would deplore the earthliness of our dispositions, and the coldness of our hearts. We ask, O Lord, thy grace to illuminate our minds, to fix, and purify, our affections ; to elevate our hopes, and to refine our souls. Suffer us not in these solemn acts to take on our lips words exciting no correspondent emotions in our breasts ! yet when failing therein thro' the infirmity of nature, bring us back, we implore thee, to a consideration of thy awful presence, and of the solemn duties immediately concerning us. Renew us all, O God, in spirit, and in mind, to knowledge, and to holiness ! Form in us a temper, and character, fitted to engage without distraction in thy holy service ! aspiring after communion with thyself, and thy

beloved Son ; and directing our whole conduct by the principles of his gospel ! May those principles be more and more realized in us ! May the fruits of righteousness abound in us ! Cause the efficacy of thy word to be magnified in us, and our example, to recommend our holy profession. Thus make us, we beseech thee, honored instruments of enlarging our heavenly Master's kingdom ; that whensoever he cometh to reckon with his servants, we may give up our account with joy, and be ourselves admitted into the joy of our Lord !

*Amen !*

Let the minister now offer up any Occasional Thanksgiving, and then the General Thanksgiving herein set forth ; minister, and people, all rising ; and first, responsively saying, what here followeth from Neh. ix. 5, 6 ; or the response of people may be chanted.

*M.* Said a prince in Israel : Stand up, and bless Jehovah, now, and ever, your God !

*P.* Blessed be thy glorious name, O God ! Exalted above all blessing, and praise, thou, even thou, art Lord alone !

#### A GENERAL THANKSGIVING. 1 *Timothy*, ii. 1.

*M.* Father of all compassion, God of consolation ! we bless thee, we praise thee, we thankfully commemorate thy goodness shown to us frail, and fallen, beings from the beginning ; and in the heart's review would we rejoice with gratitude, and love, for thy mercies of later, as of earlier, days, vouchsafed to our country, our friends, and kindred ; to us also, in merit less than is the least of thy mercies, Lord, in magnitude ! For our creation, for the gift of reason, and the glories of nature spread before thy rational creatures, we adore thine almighty, thy beneficent, power ! For our preservation to the present hour ; for recovering mercies to thy children, and prayer so graciously answered.

#### AS OCCASIONS ARISE.

For the clear shining of the sun renewed to us.  
For refreshing showers anew descending on us.  
For rescue in late imminent peril.

For protection in going out, and safe return home.

For a safe traverse of the mighty waters.

For (public) dissensions appeased—for terrors allayed.

For deliverance from the horrors—apprehensions—of war.

For peace restored—for plenty bestowed.

For help in time of need—for relief in sore distress.

For mitigation of human woes by discoveries in thy glorious works !

For comforts surrounding us in winter's frosts—in solar heats.

For these, and every other benefit to the life that now is, we would humbly, and heartily, thank thee, the God of our salvation ! But beyond all earthly good things, for redemption by the incarnation, the teaching, the example, the sufferings, and death, and the victory over death, of thy dear Son, we bless thee. For grace by thy enlightening, and sanctifying, influences, to enter on, and to pursue, a Christian course ; for the promise of future bliss thro' ages without end, and the pledge of life immortal given to us in the resurrection of thy Son, an endless thanksgiving would we offer unto thee. Endue us, we pray thee, with a sense so deep of thy eternal mercies, that our tongues may ever speak thy praise ; our lives to thee, in goodness, holiness, and righteousness, may be devoted all the days of our pilgrimage on earth ; and when completed these, that we may be admitted to the general assembly of the spirits of the righteous now perfected in heaven, there ever to laud, and serve, and magnify, thee, the only living, and true, God ! to whom alone be ascribed by all on earth, thro' Jesus, our risen Savior and exalted head, praise, honor, and glory, supreme, might, majesty, and eternal dominion !

*Amen !*

*M.* Let us pray.

**PRAYER FOR A BLESSING ON ALL CHRISTIAN WORSHIPPERS.**

Let all kneel.

*M.* All-seeing God ! by whom the solitary worshipper in spirit, and in truth, is both heard, and answered ; and before

whom the families called, by thy grace, a people of God, present their morning supplications, and their united thanks; thou dost by prophets in earlier times, and in our later days, by thy son Jesus, graciously instruct us, that where two, or three, associated meet for the offering up of prayer, and praise, to thy Divine Majesty, and for the advancement of thy spiritual reign thro'out creation, there art thou to bless them; we pray thee, O Father, now to bestow thy promised blessing! fulfilling the desires, and petitions, of thy children, as shall ensure their felicity in thy sight; granting to us, above all else in this world, knowledge of thy truth, and grace to do thy will; a healthful, and sinless, sustenance also of this frail earthly life, and, in the world to come, life everlasting!

*Amen!*

If a Sermon follow the Liturgy, a metrical psalm, or hymn, may now most fitly be sung.

THE BENEDICTION, AFTER A SHORT INTERVAL FOR SILENT PRAYER.

*Ephesians, vi. 24.*

Grace be with all who who love our Lord Jesus Christ in sincerity!

LORD'S DAY AFTERNOON OR EVENING SERVICE.

INTROIT (all rising).

*Minister.*

**E**NTER into the rock, and hide thee in the dust, from the Lord's terriffick ire, and from his awful glory. *Isaiah, ii. 10.*

Rend your hearts, and not your garments, and so turn unto the Lord, your God! For he is merciful, and gracious, slow to anger, and of great kindness, relenting from ills (long deserved). *Joel, ii. 13.*

In every place shall incense, and a pure offering, be presented to my honor; for great shall my name be among the gentiles, saith the Lord of hosts. Mal. i. 11.

They who feared the Lord spake often one to another, and the Lord heard, and gave heed to them . . . that revered him, and bethought them of his name. And they shall be mine (avowed) in the day when I select my choice treasures, saith the Lord of hosts; and them I will spare, as a man gently dealeth with his own son who serveth him. Mal. iii. 16, 17.

Daniel, when aware that the writing was signed (against him), retired to his house; and . . . in his upper chamber, open towards Jerusalem, thrice in the day, upon his knees, he prayed, and offered praise, as aforetime, to his God.

Dan. vi. 10.

The exactor, standing afar off, would not even lift up his eyes toward heaven, but smote on his breast, saying: God be merciful to me, a sinner! Luke, xviii. 13.

#### EXHORTATION.

*M.* Ye highly-favoured of the Lord, hither who come, [once more], to worship God [upon this hallowed day], receive the exhortation, that considering the spotless purity of him with whom we professedly here hold converse, and our own utter unworthiness of so great honor, and privilege; considering especially the encouragement afforded in God's revealed will to confession, and contrition; O may we humble ourselves before him with simplicity of heart, bewailing the sins of our lives, acknowledging our transgressions of his law, and desiring earnestly to bring forth the genuine fruits of repentance! For direful it is to fall under the penal dispensations of the living God! Behold! the Lord's tribunal is fixed as in the ancient days, for the execution of justice, and judgment! With wrath he will assuredly visit the wickedness of dwellers now on the earth, as on the disobedient of old; and who can abide the day of his coming? Who can endure when God doth inflict? Therefore abuse not we the goodness of God who mercifully calleth us to amendment; and of his endless pity

promiseth forgiveness, if with a true heart we return unto him. For altho' sinners we are, yet have we an advocate with the Father, Jesus, the righteous one, who sympathized with our infirmities, and was smitten thro' our transgressions; that he might cause both transgression, and transgressor, to cease, in the renovation of man. Fall we down therefore, and with earnestness of heart, and lowliness of voice, acknowledge our ill desert, implore the pity of our God, and a regeneration unto righteousness, thro' Jesus our Lord !

#### CONFESSION AND SUPPLICATION.

*M. and P.* God most mighty, our merciful Father ! who hatest no being of thy creation, whose pity comprehendeth all men, and willet not that any one should die a sinner's death ; but that, turning from his transgression, he should be saved from wrath ; mercifully forgive us our trespasses ! Receive, and comfort, those who are grieved, and wearied, with the burden of their sins ; and let thy good inspiration fan the feeblest emotion toward a return of the wanderer to the Savior's flock, and to his Father's house !

Thy blest attribute is ever to have mercy ! Thy delight is to pardon. Spare us therefore, good Lord ! Spare thy people of the gentiles, whom thou redeemedst with the precious blood of thy dear Son ! thine Israel also, to whom thou didst first send a Savior from the bondage of sin, and the terrors of death ! Enter not into judgment with us, vile earth, and miserable sinners ! O turn away thy anger from us all ! that led by mercy we meekly may acknowledge our unworthiness, and truly may repent us of our faults ! Hasten, O Lord, to bestow on us the aid of thy renewing grace in this world, that with thee we may ever live in the world to come, the purchased possession of thy dear Son, our Savior ! *Amen !*

#### AN INTERCESSION. *James, v. 16.*

*M.* O God, we beseech thee graciously to hear the prayers of thy people ! Grant to them earnestness in prayer ! Pardon, and accept, us all who penitently confess to thee our

short-comings in duty, and our evil deeds, our love of the world rather than of God ; our ill-desert and thy mercies, measureless, as they are unmerited ! that the consciences by sin accused may be refreshed with heavenly peace ; and all our future life be ordered according to thy will, thro' faith in Christ our Lord ! *Amen !*

*M.* When ye pray, forgive, said the Son of God, and after this manner pray :<sup>1</sup>

*M. and P.* Our Father in heaven, hallowed be thy name ! O may thy kingdom come, thy will be done, as in heaven, even so on earth ! Daily bestow on us our needful bread ! Pardon also our offences, since we ourselves (would) forgive offenders against us. Bring us not into sore trial, but save us from evil (thro' Messiah, thy servant and Son) ! For to thee pertain the sovereignty, the glory, and power, thro'out the ages, ever ! ever !

Let the Hebdomadal, or Festal, Collect here follow.

*M.* Help us, O God of our salvation !

*P.* Save us for thy matchless, thy ancient, mercy's sake !

All rising.

*M.* I will praise thee, O Lord, among the people !

*P.* Before the mighty will we sing praise to thee !

*M.* Every day will I bless thee, O God !

*P.* While being lasts will we declare thy power, and grace,  
O God most high !

*M.* At morn I will sing of thy mercy !

*P.* Our tongues shall tell of thy righteousness all the day  
long !

*M.* To him (therefore) who is able to keep us from faltering,  
And faultless, and greatly joyous, in the presence of his  
glory to place us ;

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<sup>1</sup> Be it remembered, that our Lord's Prayer, customarily so called, was an instruction for what to pray, and in what spirit to pray ; but not of itself, as sometimes in a spirit of adulation called, an all-perfect prayer, interminably to be used, as the Papists seem to use it, even as a charm !



*P.* To the only God, our Savior, thro' our Lord Jesus Christ,  
 Be honor, and majesty, dominion, and power,  
 As before all ages, so now, and for ever ! *Jude, 24, 25.*

Now let the following Anthem, adapted to Christian worship from the canticle *Benedictus*, be responsively recited, or be sung. The versicles within the brace are designed for occasional use only ; and it will evince attention to the duties, and privileges, of worship, if, on the occurrence in or about service time, of any of the phenomena enumerated, the Divine First Cause be celebrated in whatever versicle expresseth the same.

### BENEDICTIO DOMINUM !

*M.* O all ye works of the Lord, bless ye the Lord !

*P.* Praise your Creator, praise him for ever !

*M.* Thou sun, emblazoning day, and moon to cheer the night,  
 Ye stars that bring a universe to light, bless ye the Lord !

*P.* Praise him, ye splendors, praise him for ever !

*M.* Ye vernal airs, and balmy breeze !

Ye smiling skies, and flowery fields !

Ye softening showers, and dew !

Ye summer heats, and lowering clouds !

Ye wintry winds, and fleecy snow !

Storm, flash, and tempest !

Loud rolling thunders !

Bless ye the  
 Lord !

*P.* Praise him, all nature ! praise him for ever !

*M.* Ye hosts who minister in higher worlds, bless ye the Lord !

*P.* Praise him, all angels, praise him for ever !

*M.* Ye humbler sons of men, ye sojourners on earth, bless ye the Lord !

*P.* Praise him, O earth, thy Redeemer, for ever !

*M.* O Israel, first chosen of the Lord, bless thou the Lord !

*P.* Praise him, O Zion, praise him for ever !

*M.* Princes, and peoples, of the Lord, bless ye the Lord !

*P.* Praise him, all peoples, praise him for ever !

*M.* Confessors suffering for the Lord, bless ye the Lord !

*P.* Till death true, and faithful, O praise him for ever !

*M.* Martyrs, victorious thro' the Lord, bless ye the Lord !

*P.* Praise him, crowned victors, praise him for ever !

*M.* Souls of the righteous with the Lord in bliss, bless ye the Lord !

*P.* Spirits immortal, O praise him for ever !

*M.* Moses, and Messiah, in songs of the Lamb,

Exalt ye the one ineffable Name, bless ye the Lord !

*P.* Heaven, and earth, praise our God, praise him for ever !

*M.* Blessed art thou, O Lord God of our Fathers !

*P.* Most worthy of praise art thou, O Lord, for ever !

*M.* Blessed is thy holy, and glorious, name !

*P.* Most worthy of song, and celebration, for ever !

*M.* Blessed art thou in the heaven of heavens !

*P.* Most worthy of wonder, and worship, for ever !

*M.* Blessed art thou in thy temple of mercy !

*P.* Most worthy of thanks, and blessing, for ever !

*M.* Blessed art thou on the throne of thy kingdom !

*P.* Most worthy of honor, and homage, for ever !

*M.* Blessed be the God, and Father, of our Lord Jesus Christ !

*P.* His God, and our God ! his Lord, and our Lord !

The blessed, and only Supreme, now, and for ever !

Then follow the Psalm, or Psalms, for the evening of the month, or proper for the day ; concluding, at the ending only of the Psalm, or Psalms, if more than one, with the Doxology :—

*M.* Glory be thine, Heavenly Father, Infinite Lord, Most High, and Holy, One !

*P.* As from the days of eternity, be it now, and henceforth,  
Glory to God, world without end ! Amen ! Amen !

Glory to God, thro' Christ our Lord ! Amen !

After the Psalm, or Psalms, let there be read a portion of the Prophetic Scriptures, the Reader thus introducing the same, from Luke, xvi. 31 :—

*M.* Jesus said : If they hear not Moses, and the prophets,

neither would they be persuaded, should one even from the dead arise! O then, while our moment of life still lasteth, let us now listen to what the prophet [                      ] saith in the [                      ] chapter of his prophecy.

On concluding, let the Minister utter one of the following two sentences, as may best befit the subject, and let the people respond accordingly, from Nahum i. 15, or from Acts xiii, 41.

*M.* Thus speaketh a prophet of the Most High :

*P. or Choir.* Behold on the mountains the feet of him who bringeth glad tidings! who publisheth peace!

Or, *M.* Thus warneth men a prophet of the Most High :

*P.* Harken ye despisers, and wonder, and perish!

After the Prophetic Lection, there may be said responsively, or sung, one of the three next following anthems, whichever the Minister shall deem best suited to the old testimony Scripture just readde. The Song of Baruch may also be substituted for the Afternoon Psalm, or Psalms, if thought fit by the Minister. The Benedictus Jehovah is chiefly from the following sacred Scriptures — 1 Chron. xxix, 10—15, 20; Prov. ii. 6; Gen. viii. 9; Psalms, xc. 2; xxviii. 8; lxxv. 5; cxxiii. 24; cvi. 48.

#### THE SONG OF BARUCH, v. & iv. 36, 37.

1. Put off, O Jerusalem, thy garment of mourning, and woe!  
Invest thee with grace evermore, and with honor from God!
2. Cast around thee a robe of the righteousness which cometh from God!  
Set on thy head a diadem from the Glory Eternal!
3. For to all under heaven will God make illustrious thy splendors!
4. Thy name shall of God for ever be called  
Peace, and Righteousness! Beauteous devotion!
5. Arise, O Jerusalem! Stand erect! Look around thee!  
Look eastward!  
See thy children gathered from the west to the east,  
At the word of the Holy One, and rejoicing in the remembrance divine!

6. They went from thee on foot, by their foes dragged away !  
 But God bringeth them back to thee exalted in honor !  
 Like sons of a kingdom.
7. For he decreeeth every mound, and long-lasting heap, to be lowered ;  
 Every hollow to be filled up, and levelled the ground,  
 That Israel may pass along safely, in glory from God.
8. The forest too, and the sweet-scented tree, shall over-  
 shade Israel,  
 By commandment from God !
9. Yea, God will guide Israel with gladness, under the  
 light of his glory,  
 With mercy, and equity, all His own.

## Chap. iv.

36. Sacred Salem, look around thee, look eastward !  
 See the joy that cometh to thee !
37. Thy sons, whom thou sentest off exiles, come from the  
 east, and the west !  
*P.* Gathered by the word of the Holy One, rejoicing in the  
 glory of God !

## BENEDICTUS JEHOVAH !

- M.* Blessed for ever be thou, O Jehovah, God of our fore-  
 father, Israel !  
 Thine, O Lord, is grandeur, and power, all surpassing !  
*P.* Thine are victory, and triumph, and glory ;  
 For all that is in heaven, and on earth, thou createdst.  
*M.* Thine is the sovereignty, O Jehovah ! Thine alone the  
 supremacy !  
*P.* Riches, and honor, come of thee ; for thou hast  
 universal dominion !  
 Thy domain is infinity ! thy duration eternity !  
*M.* With thee it is to aggrandize, and empower !  
 Thou alone conferrest wisdom, and knowledge !  
*P.* Therefore bring we our thanks unto thee,  
 And praise, O God, to thy munificent majesty !

*M.* Yet what are we, O Lord, to offer thee praise,  
Or bring to thy courts aught of ours ?  
Since all that we have is thy own !

*P.* And we, as were our forefathers, are but strangers, and  
sojourners ;  
Our days as a shadow ; now darkening, then passing  
away !

*M.* There is no abiding place here ! no rest for the sole of  
the foot,  
No pause in the pilgrim's sore travel !

*P.* Yet art thou the strength of thy people ; their hope to  
the ends of the earth !  
And afar on the farthermost sea !

*M.* Thou guidest them aright by thy counsel,  
And wilt lastly receive them to glory !

*P.* Blessed be the Lord God of our fathers !

*M.* Blessed be Jehovah, our God, henceforth, and for ever !

*P.* Amen ! say all ye people ! Shout, O kindreds, and  
peoples, Amen !

Let a portion of Scripture from the Apostolic Epistles be now redde, the  
Minister introducing it thus :—From 1 Thess. v. 27, and Rev. ii 29.

*M.* Paul, writing to the Thessalonians, saith : “ I adjure you  
by The Lord : let this epistle be redde to all the holy  
brethren.” Therefore, as further saith the writer of the  
Apocalypse : “ Let him who heareth, harken to whatsoever  
inspiration saith unto the churches ! ”\*

On Concluding, let the Minister say :

Thus speaketh an inspired apostle of our Lord, and Savior.  
Rev. xxii. 17.

*P.* Inspiration, and the church (of Christ) say, Come !

*M.* Let him who thirsteth come, and take of the water of  
life freely !

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\* We know what a certain church, so called, saith :—“ Keep the Scriptures  
from the vulgar folk, and let them learn their religion from the priest ! ” But  
they are of the congregation of Satan, and the works of Satan they will ever  
do ! for works of darkness they ever are.

THE CELESTIAL FELICITATION. *Rev. xxi.*

*M.* From heaven was heard a loud voice, saying :

Behold ! God's tabernacle is with men !

*P.* They shall be his people ! Yea, God himself will dwell  
And be their God ! [with them.

*M.* He will wipe away all tears ! Sorrow, plaint, pain, and  
death, shall cease,

Since every former scene of things is gone !

*P.* He who filleth heaven's high throne doth say :

Lo ! I make all things anew !

*M.* To him who thirsteth (for salvation) I will freely give  
Of the fount of living water,

Flowing from the throne of God, and of the Lamb !

*P.* He who overcometh (sin, and sore temptation),  
Shall have inheritance (in) all things.

*M.* I will be to him a God, (saith God most high) ;  
And he shall be to me a son !

*P.* Faithful be thou till death ;  
And I will give to thee a crown of life !

*M.* Praise our God, all ye his servants,  
Small, and great, who revere Him, praise Him !

*P.* They shall see him as he is ! they shall receive from  
him a name ;

And reign with Christ for ever, in the kingdom of our  
God !

*M.* Halleluia ! Joyous, let us give him glory !

*P.* Halleluia ! For the Lord God Almighty reigneth !  
God alone most holy ! Amen ! Halleluia !

Now let there be said, unitedly, by Minister, and People, the Symbol of our  
Faith ; the Minister introducing it with the following sentence from  
Phil. ii. 11.

All standing.

*M.* "Every tongue shall confess Jesus Christ (to be) Lord,  
to the glory of God (our) Father !" Phil. ii. 11.

A SCRIPTURAL CREED, OR DECLARATION,  
IN SCRIPTURAL LANGUAGE, OF FACTS WHEREON CHRISTIANITY  
IS FOUNDED, AND DOCTRINES WHICH IT INDISPUTABLY IN-  
CULCATETH.

*M. and P.* <sup>1</sup> I believe in God, one only God, a rewarder of them that diligently seek Him; <sup>2</sup> one only Spirit infinite, and holy, the Almighty Father; Former of the Universe, <sup>3</sup> Creator by himself of heaven and earth, of all that live, and all that doth exist! <sup>4</sup> one Lord Supreme, The Blessed One, alone who hath eternity!

<sup>5</sup> I believe in one Mediator between God, and men, the man Christ Jesus, God's only-begotten Son, <sup>6</sup> who came down from heaven thither to raise our fallen race; <sup>7</sup> was conceived thro' the power of The Most High, and born of the royally descended virgin, Mariam; <sup>8</sup> becoming so the son of David, and the Son of God!

<sup>9</sup> Sinless, he suffered for us all, to purify a world from sin, and under Pontius Pilate endured death for every man's redemption from the death of sin to a life of righteousness; <sup>10</sup> being scourged, crucified, and pierced; <sup>11</sup> departing in spirit thereupon, and preaching to imprisoned souls; <sup>12</sup> was bodily entombed in earth; <sup>13</sup> arose on the third day, by the glorious power of his Father, in the body, from the dead, experiencing no corruption; <sup>14</sup> ascended on the fortieth day thereafter, in the sight of his apostles, into heaven, to the glory which he had with the Father, before the formation of the world, and to the Majesty on high; <sup>15</sup> by whom made Lord, and Christ, he ever liveth, interceding ever for us, <sup>16</sup> till again he come in his Father's glory, as he then returned into heaven, the man ordained of God to judge the living, and the dead, thenceforward, to the ending of his mission.

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<sup>1</sup>—<sup>4</sup> Is. xliii. 10, 11. 1 Cor. viii. 4—6. Heb. xi. 6. Jer. x. 16; li. 19. Is. xlv. 18. 1 Tim. vi. 15, 16. <sup>5</sup> 1 Tim. ii. 5. John i. 14, 18. <sup>6</sup> John vi. 32, 33; xiv. 2, 3. <sup>7</sup> Mat. i. Luke ii. 8. <sup>8</sup> Is. xlix. 1—12. Mat. i. 20. Luke i. 32, 35. <sup>9</sup> John i. 29. 2 Cor. v. 21. <sup>10</sup> Mat. xxvii. <sup>11</sup> 1 Pet. iii. 8—11. <sup>12</sup> Mat. xxvii. 58—60. <sup>13</sup> Mat. xxviii. 1—7, Acts ii. 24—31. <sup>14</sup> Acts i. 3—11. <sup>15</sup> Acts ii. 36. Heb. vii. 25. <sup>16</sup> Mat. xvi. 27. Acts x. 42. 1 Cor. xv. 28.

<sup>1</sup> I believe in a divine inspiration of the prophets, and apostles ; <sup>2</sup> in holy influences imparted to every true disciple of Christ, and the sufficiency therewith of the holy Scriptures of God's two Testimonies to make us wise unto salvation ; <sup>3</sup> in one Lord, one faith, one baptism, one God, and Father, of all, above all, and in all ; <sup>4</sup> in one church of the living God, redeemed by the shedding of Christ's blood, <sup>5</sup> the community of all who are called to be saints, <sup>6</sup> and are the sanctified by God our Father, unto all godliness and goodness of life ; <sup>7</sup> in the forgiveness of sin on faith, repentance, and reformation ; <sup>8</sup> in the spirituality of the soul, and a revival of the dead ; <sup>9</sup> of the wicked to lasting punishment ; <sup>10</sup> of the righteous to life immortal, to immediate and everlasting bliss.

Let the following aspirations, and prayers, be now responsively offered up.

All kneeling.

*M.* Thy acceptance, O Lord, will we seek. We will bow before God the Most High !

*P.* And prostrate ourselves in His presence.

*M.* May the crown flourish, O God, in virtue, and praise !

*P.* And thy people dwell together in unity !

*M.* Make our officers peace, and our exactors righteousness !

*P.* Our judges as a transcript of the law of our God !

*M.* May our eyes behold our teachers taught of the Lord !

*P.* And our youth harken diligently to instruction !

<sup>1</sup> Jer. vii. 25. Zech. vii. 12. John xvi. 13. 2 Pet. i. 21. <sup>2</sup> Luke xi. 13. John vii. 16, 17 ; v. 39. Is. viii. 20. 1 Cor. iii. 16. <sup>3</sup> Zech. xiv. 9. Eph. iv. 4—6. <sup>4</sup> 1 Tim. iii. 15. 1 Pet. i. 18, 19. <sup>5</sup> 1 Cor. i. 2—9. Rom. i. 7. <sup>6</sup> Gal. v. 22. Acts xiii. 38, 39. Luke xxii. 47. 1 Tim. iv. 8. <sup>7</sup> Acts xx. 21. <sup>8</sup> John iii. 9, 10. <sup>9</sup> Ps. xvi. 9—11. Gen. ii. 7. Mat. x. 28. Phil. i. 21—23. <sup>10</sup> Daniel xii. 2. Mat. v. 29, 30. <sup>11</sup> Is. xxv. 8. 9. Hos. xiii. 14. John. xi. 25, 28. Rom. ii. 5—10. Rev. vii. 9—'7. Hos. xiii. 14. Phil. i. 21—23. "Immediate" is here added, since it could be no *gain* to Paul, first to sleep thro' unnumbered ages.

N.B.—It is an absurd practice to bow at the name of Jesus. Is Jesus even greater than God ? But Phil. ii. 10, is alleged as a command so to do. It is a command then of the Evil One ; for the Greek text hath *ev*, *en*, not *at*. This word *at* is a purposed corruption of the Anglican translators, and a specimen of what theologues will do in support of a current creed.



*M.* Incline all hearts, O Lord, unto wisdom !

*P.* That we may perceive the will of the Lord,  
And attain to the knowledge of God !

*M.* In the stormy wind, and tempest, preserve us, Good  
Lord !

*P.* Bring, Lord, the afflicted, by all thy waves, to their de-  
sired haven !

*M.* Be thou the helper of the poor, the aid of the oppressed,  
the widow's God, the Father of the fatherless !

*P.* Let the sighing of the prisoner come up before thee !  
And the prayer of the penitent be not spurned from  
thee !

*M.* Hear, Lord in heaven, thy holier place !

*P.* Hear, O God, our Father, answer, and forgive !

#### PRAAYER

FOR THE HIGH, AND MIGHTY, OF THE REALM. *Rom. xiii. 7.*

*M.* Almighty God, Most High above all on earth and in heaven ! We pray thee, in pity for mankind, to impart righteousness to thy servants who bear rule over us ; that they may govern thy people in the fear of the Lord, and with a perfect heart pursue the welfare of the land. For the rich in this world's goods we pray, that they may not make this world their god, its pomps, and pleasures, their pursuit ; but that unseduced by prosperity, they may strive to become rich also in works of goodness. Inspire our great men, Lord, with all ennobling virtues ! Illumine them with knowledge, and sound judgment ! Enrich them with heavenly gifts, and bring them thro' the trials, and temptations, of their present high estate to thy eternal kingdom ; blest of their humbler brethren, as disciples of him whose delight was in doing good, our heaven-descended Lord, and Savior ! *Amen !*

FOR UNITY THRO'OUT THE REALM. *Psal. cxxii. 6.*

O God, the God, and Father, of our Lord Jesus Christ, our Savior sent to us by thee, a propitiator from thy own pre-

sence, and Prince of peace, give to the people of these realms, we pray thee, grace ever to bear in mind the dangers which arise from discord, and dissension. Take away all jealousy, all prejudice, fierce partizanship, and hatred; and whatever else may obstruct a godly union, and harmonious operation, when our country's weal, our good profession of Protestantism, and of Christ, howsoever nominally divided, demand united aid; that as there is but one body of the redeemed, one animating, and enlightening, influence in the Church of God, one Gospel-hope, one Lord, one faith, one baptism, one God, and Father, of us all, we may all come to be of one heart, and mind; associated in one holy bond of truth, and peace, of piety, and charity; and may, as with one mouth, glorify thee, O God, for ever!

*Amen!*

FOR THE JUDGES OF THE KINGDOM. *Prov. viii. 16.*

God the only wise! by thee are powers ordained, and judges of the earth. Raise, we beseech thee, to our tribunals of judgment, supreme, and subordinate, men fearing God, and righteous doers, sound of intellect, of unspotted integrity, and dauntless resolution, who shall administer the laws with skill, and integrity; who shall temper justice with mercy, and assign to every one his just rights. Conscious of thy ceaseless inspection, and thy unerring judgment, may they favor the righteous cause only, heed the person of no man, neither the clamors of violence, nor the persuasiveness of power! Thro' thy assisting grace may they cause righteousness to flourish in the land, abase the arm of the oppressor, decide the suit of the widow, and the fatherless, give to crime its true character, and its just desert; chastise the insolence of the lawless, and let the innocent go free; that their country's guilt fall not on their own heads; but that their own souls may be saved in the great day of God's account; and, thou, O God, be in all things glorified, thro' Jesus the Christ; by thee ordained the judge of man, nor less his advocate with thee on high!

*Amen!*

## THAT JUSTICE, AND EQUITY, MAY UNIVERSALLY PREVAIL.

*Isaiah, ix. 7.*

O Sovereign Judge, Supreme! Eternal Power, ruling alike heaven's mightiest hosts, and meanest things of earth! here, and on high, exerting thy almighty sway by principles of equity and right; whose word is truth, and righteousness thy will! stir up, we pray thee, within the hearts of us poor ignorant, and selfish, creatures, some holy feelings in accord with thy own awful attribute of justice! Free us, we pray thee, from that eagerness of acquisition and lust of worldly wealth, and power, engulphing every high and honourable sentiment, and rendering man the constant enemy of man. Enlighten nations, O Thou King of nations, to perceive the folly of injustice; and turn the thoughts of men to the sure eventual retributions wherewith unrighteousness is visited! Forbid, O God, that on us as individuals, or on our people, should descend the curse of acquisitions, made only to be relinquished in despair, and retributed by wrath divine! Come, Lord, judge thou the earth; and make us meet for judgment, of thy infinite mercy manifested in him, whom thou dost set to rule the impious, and the oppressor, as with a rod of iron; and to prepare for the godly, and the good, an abode in the presence of thy glory, O God, and of thy Christ for ever!

*Amen!*THAT GOD MAY BE THE GUIDE OF THE YOUNG. *Psalms cxix. 9.*

Father of light, whose inspiration imparteth intelligence to man, and largely bestoweth it on the sons of men, let thy blessing descend, we implore thee, on all institutions of every name, and degree, wheresoever founded for the education of thy young servants, maidens, and males, in a knowledge of their duty to God, and to man; and in labor, or in learning, suited to their respective talents, and conditions. Especially would we pray in behalf of the universities, colleges, and schools, national, public, and private, of our great protes-

tant community of divers name, at home, and abroad. May they all accomplish, O God, every beneficial purpose designed by munificent, and pious, founders ; and advance thou the righteous views of individual instructors. Thro' their instructions, and monitions, may sound learning, pure religion, pious, charitable, and virtuous, living, bless our favored lands, and diffuse a kindly influence thro'out the world ! May their rulers, and all teachers therein, have an eye singly to the glory of God, to the honor of Christ, and the improvement of youth committed to their care, in every useful department, whether of labor, or learning ! May our youthful folk be docile, grateful, and submissive, pure in conduct, and in conversation ; that generations ever may arise, to call their parents, and instructors blessed ; to fulfil the hopes of their compatriots and fellow citizens, and specially to serve thee, their God, when their fathers shall be no more on earth ; that we may together all grow up to be a holy, and enlightened, nation, influentially promotive of pure religion, of rational, and christian, freedom thro'out the world ; to thy praise, O bounteous giver of every precious gift, thro' Jesus Christ, our Lord !

*Amen !*

THAT WISDOM, AND KNOWLEDGE, MAY BE THE STAY OF OUR  
TIMES. *Isaiah*, xxxiii. 6. *Psalms* cxi. 1—3.

Omniscient Teacher, Spirit of Wisdom, and of might, Our Father ! O lift our souls above the low pursuits, and idle pageantry, of mortals, to a contemplation of thy attributes in nature shown, in providence and grace ! Great are thy works, and marvellous thine acts, past our discovery to perfection, yet diligently to be sought out by all who delight themselves in thee, and to thy service consecrate the faculties from thee received. O number not us, nor ours, with men of brutish minds, who consider not the operations of thy power, the grandeur of thy deeds, the glories of thy creation ; thy dispensations of mercy, and of wrath, thy revelations of truth, and grace ! Keep us, thou God who workest wonders, O keep us

from their folly and impiety, who, in creation, in nature, in its marvels, its beauties, its adaptations, close their eyes to an all-wise Designer, to an all powerful Creator !

Nor let us presume to limit almighty power by our scant measure, while here exploring the borders only of thy magnificence and might ! May our humility increase with increasing knowledge ; and most deeply may we feel our own littleness when learning more of thy majestic greatness ! Be it our chief concern to gain sacred wisdom ! and pleasant to the soul as is the knowledge of things temporal, and natural ; may our rejoicing be, that it is life immortal to know, to acknowledge, and obey, thee, The Only True God, and Jesus, the Christ whom thou didst send to be the Savior of our sinful world !

*Amen !*

FOR THE SEA-FARING MAN, AND THE SOJOURNER ABROAD ;  
WITH AN ADAPTATION TO FOLK ON SHIPBOARD.

*Psal'm cvii. 23—31.*

Lord of the land, and sea, who alone spreadest out the heavens, and didst make the very waters a way for thy sons to pass over, be pleased to receive into thy almighty, and most gracious, protection, the chosen defenders of our sea-girt lands, [*thy servants also here assembled on the bosom of the deep*], with every friend, and fellow-countryman, whose business is on the seas, and in foreign climes ; on whom the driving blast, and the waves of ocean, beat, or who now are encountering the perils, and the trials, of some strange region. From dangers of the sea, from the violence of enemies, from the cruelties of lawless depredators, from diseases incident to exposure, and change of climate, and abode, preserve them, [us] Lord ! Restrain them, we specially implore thee, from sinful indulgences, and the infection of dissipated manners, amid the scenes of temptation, whereunto they [we] may come ! yea, by thy holy striving, warn them [us], that to the utmost of their [our] power, they [we] enter not into temptation ! Establish thou them [us], in loyalty unshaken, in peace, and godliness, whithersoever they [we] betake themselves [ourselves] ; or bring them

[us] safely back to the blessings of country, and of home, and to an enjoyment of the fruits of their [our] own industry, or skill, exerted in pursuits lawful, and beneficial ; with a thankful remembrance also of thy mercies, to spend their [our] remaining days to the praise of the Living God, the preserver of all men, of believers especially in his Son, Jesus Christ !

Here may succeed any Occasional Prayer, after which

A GENERAL INTERCESSION. 1 *Tim.* ii. 1.

O God, our Creator, and Preserver, God, our Father, and the only God our Savior, by thy beloved Son ! We humbly supplicate thee in behalf of the whole human race, that goodwill may prevail on earth, thy truth shine gloriously over heathen lands, thy salvation rest upon all people !

For the increase, and prosperity, of thy church, O God, we pray, whithersoever it be scattered, wherever by men acknowledged, or anywhere accounted upon earth as nought, while known and beloved by thee ! Be thou pleased, so to guide, and govern it, in every member thereof, by thy holy inspiration, that all who profess their faith in thy Son, and call themselves Christians, may be led into a right perception of thy revealed will, and hold fast their christian profession in an advancing unity of true doctrine, in the spirit of peace toward any still hostilely minded, in righteousness of life, and fervent devotion of heart ! O succour the tempted ! Sustain the tried ! and more than conquerors make them thro' him who was in all points tried, even as his followers, and sinless withstood the sorest griefs ! Manifest as of old thy grace, O God, everywhere, in the conversion of sinners to righteousness, and the enlargement of thy church daily with such as shall be saved from an evil world. Make thy power, and providence, Great God, to be seen in a support of the confessors of thy truth thro'out the world ; in the cause universally of innocence, and charity, of justice, and piety ; putting down all persecution, that it never more may be named, world without end !

We commend to thy fatherly goodness the temporal wants,

and social interests, of mankind. We pray thee to protect the land of our birth, the people of our lot, the British name, so wonderfully, and widely, spread ! Save us from perversity of counsel, and from unrighteous acts ! Save us from intestine broils, and foreign war ! Keep us humble, Good Lord, in prosperity ! Preserve us when in adverse condition, from despair ; still hopeful of thine aid, regardful ever of our country, and our God !

Heed thou the cry of the oppressed in every land, in whatever clime, and bring to them deliverance ! Break the arm of the cruel, and smite the unprincipled tongue, O thou avenger of wrong ; that the man of earth may prevail never more to despoil, defile, and destroy ! Provide, O Father, by every blessed influence, for the poor of the land ; and instil into all our people the maxims of prudential, and heavenly, wisdom ; that there may be no complaining in our streets, but thankfulness of heart in every home. Cause, we beseech thee, the tempter to cease, and all his temptations to sin ! reducing a people every where to the wretchedness of want, to the endurance and expectation of woe ! Enlighten governments to see the mischiefs entailed on their peoples by patronage of the tempters ! and stop, we implore thee, the mouths of blasphemers spreading impiety among the ignorant, and inciting to wickedness, by scoffing at all apprehensions of divine judgment to come !

[We pray Thee, O Lord, to disperse these clouds, and again to smile upon us in a cheering sun ! to bestow on us the greatly needed *early* — latter — rain ; that food there may be for every living thing] !

Thy favorable regards we earnestly desire for our friends, and families, for our benefactors, neighbors, and dependants. May they all be friends of Jesus our Lord, and dear children of the Most High God ! We implore of thee thy merciful aid of the sick, and the sorrowing, afflicted in mind, or in body, in their connexions, condition, or estate ; of the awe-stricken by thy threatenings, the perilled by thy visitations, the tossed on thy tempests, the distressed by all

thy storms. Thy help especially we ask for any whose sorrows, and dangers, we bear upon our minds before thy throne of grace ! May it please thee to bless, relieve, and comfort, all as the varying wants and woes of feeble mortality require ; giving to thy mourners a godly sorrow for their sins, meekness, and patience, under their sufferings, fortitude in difficulties, and a happy issue of all their afflictions ! bestowing on them finally with us, of thy rich mercy, when the trials of this mortal life are ended, admission to the joy of our once incarnate, and suffering, Redeemer, now exalted in thy kingdom, O our Father, and our God ! whose dominion is an everlasting dominion, whose goodness is unceasing, infinite, supreme !

*Amen !*

FOR PEACE OF MIND. *Phil. iv. 7.*

Most Holy One ! inspirer of pure desire, of perfect counsel, and of righteous deeds ! set free thy servants, we earnestly implore thee, from every secret fault ! Check within us every presumptuous sin, and spread thy peace divinely thro' our souls ! that intent on obedience to thy commandments, we may no wise be moved therefrom by fear of worldly ill, or force of unruly desire ; and ever conscious of thy presence, and protection, we may tranquilly pass the remainder of our time on earth in the blessed hope of immortality, sought only thro' the meritorious mediation of thy dear Son ; and to all who intently seek thee graciously imparted of thy own good pleasure, O Almighty God, conferring life, and everliving joy !

*Amen !*

Let Minister, and People, now responsively say as follows, all rising thereto.

*M.* Arise, ye who are come up to Zion, to praise Jehovah, our God !

*P.* Publish ye, praise ye, and say : Jehovah ! thou savest thy people !

Here succeeds any Occasional Thanksgiving ; then a Metrical Psalm, or Hymn, and the Sermon, which there ever should be on the Sabbath ; for whatever may be said of the importance, and necessity, of prayer, and praise, it is the *preaching* of the Gospel that, with some rare exceptions,



THE BENEDICTION. 1 *Peter* v. 14.

*M.* Peace be with all who are in Christ Jesus !

*P. or Choir.* (softly and solemnly). Peace on earth ! Joy in heaven ! Amen !

AN EVENING HYMN. *Iambic, 7 and 6.*

1 God of the hosts celestial,  
To thee my heart aspires,  
When o'er this orb terrestrial  
Fair eve relumes her fires.  
I view thy vast creation  
In glory's gorgeous flood,  
And join the acclamation,  
Of "all the sons of God !"

2 Beneficent Creator  
Of this stupendous frame,  
Without participator,  
Almighty is thy name !  
Prayer to the God of glory  
Who fills the eternal throne !  
Angels, and men, adore ye  
The ever-living One !

3 Praise, thanks, and adoration,  
Eternally are thine !  
Obedience, and salvation,  
For ever, Lord, be mine !  
Teach us our days to number,  
In goodness, and in grace !  
In Christian hope to slumber,  
And rise to see thy face !  
Thro' Christ, our Lord, and Savior.  
Thy reconciled face !

alone brings sinners to faith, and repentance. 'Preach the word,' saith Paul to Timothy : 'seasonably, or unseasonably, persist thou therein.' 2 *Tim.* iv. 2.

A SECOND AND FOURTH, AND WHEN THERE BE FIVE LORD'S DAYS IN THE MONTH, A FIFTH, LORD'S DAY MORNING SERVICE,

CONSISTING OF A LITANY, OR SERIES OF SUPPLICATORY SENTENCES, SUITABLY, AS THE MORE SOLEMN SEASONS OCCUR, TO PRECEDE THE ADMINISTRATION OF THE LORD'S SUPPER; AND USUALLY, AS AN ALTERNATE SERVICE WITH THAT ASSIGNED AS ABOVE.

Let the Choir open the Service with a solemn Chant of the two first versicles next following, taken from Hab. ii. 20, and Psalm xvi. 9, and let the Minister repeat it; or alone say it, if there be no Choir.

#### INTRÖIT.

*C. or M.* The Lord is in his holy temple ! Let all of earth stand in awe before him !

*M.* The Lord is in his holy temple ! O worship the Lord in the beauty of holiness !

*P.* Holiness becometh thy house, O God, for ever !

*M.* At eve, at morn, and at noon, will I pray.

*P.* Listen, O Lord, to our prayer, and grant to us an answer of peace.

#### PSALM CXXX.

*M.* Out of the depths I cry unto thee, O Lord ! Hear, O Jehovah, my voice !

*P.* Give heed to the sound of my supplications !

*M.* Wert thou, Lord, severely to mark our iniquities, who could abide thy scrutiny ?

*P.* But with thee is forgiveness, that men may revere thee.

*M.* I wait on the Lord, expectant I wait ; I rest my hope on his word.

*P.* My soul looketh for the Lord, more than watchmen for the morning intent. Yea, more than the watch for the morn.

*M.* O Israel, confide thou in the Lord, for with him is mercy ;

With the Eternal is plenteous redemption ;

And Israel from every transgression he, the Lord, will redeem.

*P.* Let Israel hope in the Lord henceforth, evermore !  
Ps. cxxxi. 3.

*M.* Glory be thine, heavenly Father, infinite Lord,  
Most High, and Holy, One !

*P.* As from the days of eternity, be it now, and henceforth,  
Glory to God, world without end ! Amen ! Amen !  
Glory to God, thro' Christ our Lord ! Amen !

N.B.—The two Psalms next following, and Exhortation, are for recital at  
Communion-Celebrations only.

PSALM CXVI. 1, 10—12, 13, 17, 19.

*M.* I love the Lord, for he listeneth to my prayer.

*P.* In him I confided, tho' exclaiming : I am sorely  
afflicted !

*M.* And in my inquietude, saying : All human aid faileth.

*P.* What shall I render to the Lord for all his benefits  
to me ?

*M.* I will take the cup of salvation, and invoke the name  
of the Lord.

*P.* I will offer the sacrifice of thanksgiving, and utter the  
praise of the Lord.

*M.* I will now perform my vows to Jehovah in the presence  
of all his people.

*P.* In the courts of the Lord's house,

In the midst of thee, O Jerusalem ! Halleluiah !

AN EXHORTATION AT COMMUNION-CELEBRATIONS ONLY ; NONE  
NECESSARILY DEPARTING THO' NOT COMMUNICATING.

*M.* Beloved of the Lord, we meet at this time, by divine  
permission, to celebrate the memorial-supper of our Master  
and Redeemer, Jesus the Christ ; and thereunto, in his

behalf, I invite you all here present of the baptized to a confession of the faith announced by God's beloved Son, and who are sincerely desirous ever to be numbered with his disciples, and to behold his glory amid the saints in light. As an ambassador for Christ, I beseech all such freely to come to this holy participation; since he himself so lovingly doth bid us.

Yet lest any should presumptuously intrude where angels reverentially admire; and should, unclothed with the garments of faith, and penitence, appear as guests at this spiritual banquet, commemorative of truth itself, and celestial purity; it is also my duty to exhort you to a consideration of its matchless dignity, and of the peril consequent on a careless, or hypocritical, communion. For this were to violate the reverence due to the memory of a death designed to bestow life, a life everlasting, on a dying world; and to abuse to some vain, worldly, or wicked, purpose, the emblems of the most precious body, and blood, of Christ; who, by wicked hands, was slain; tho' in behalf of wicked man was he slain for our salvation.

Therefore, are any of you living as if God there were none in the world; intent only on your own self-gratification, warring against no desire of the flesh, taking up no cross, putting yourselves to no cost for an advancement of the Christian cause, and the cause of humanity? Are you living in habitual sin? Are you indulging a spirit of malice, or vengeance? Abstain, then, from this sacred repast! Approach not this table of charity! till ye cast off your sins by repentance, and reformation of life; by restoration, and retribution, also to any person injured by you, and as your means may enable you. Come not, ye causelessly angered ones, till ye relent; nor ye justly angered, till disposed to forgive, on seeing tokens of contrition in others injuring you. Come not any, till the fear of God begin to rule in your hearts, and a love of this world no longer expels a love of truth, of charity, of piety, and every virtue!

But let not any disciple of the Lord Jesus withdraw under

scruples concerning unworthiness, since we are all unworthy of God's favor; and it is because we are without worth before God, that we are invited joyfully, and thankfully, to commemorate a Redeemer's deservings. Relying, therefore, on his mediation with our heavenly Father, once estranged from us by our profligate departure from him, let us now first draw near to the throne of divine mercy, confess our demerit, supplicate for pardon, and earnestly seek for sanctifying grace to guide us heavenward, during the remainder of this our mortal probation.

Let the ejaculations here following introduce The Litany, all kneeling, and pausing awhile in silence.

*M.* Lord! we come with supplication.

*P.* Lowly bend in adoration, suppliant for thy great salvation!

[N.B. The phraseology of our Litany, in its opening supplications, will be found abundantly authorized on a reference to the Scriptures hereinafter noted. Yet, if finally disapproved, from whatever motive, they may be omitted without creating even the semblance of curtailment, or defect; the referential, and historic, defences, sharing of course the same silent suppression. The remark is occasionally made, that it is of no use to pray for the dead. But let it be remembered, that everlasting torment is no doctrine in our creed; nor in that of the Church of England. It accords only with the invented horrors of Calvin.

Zuingli, the antecessor of the Reformation, and participator in it, thus writes:—"If any one, anxious concerning the deceased, implores God's mercy in their behalf, I condemn him not. But to fix a time for the divine interposition (as do the Papists), and thus to lie for the sake of gain, is not human, but diabolical!" (*In Articulis Fidei Christianae*). In this whole sentiment I entirely agree, for I find nought in reason, or revelation, opposed to it, but the contrary. Why should our Lord preach to spirits in prison, if he designed no release to them? Moreover, the position which the compilers of the English Liturgy give to that remarkable passage, 1 Peter iii. 17—22, namely, under Easter Eve, sufficiently shows their interpretation of it to be in its plain literal sense. Reason, and nature, also, undeniably force on us a sentiment of pity and compassion toward many a dubious character

hurried by accident, and otherwise, into the presence of our Celestial Judge. Now, who implanted that very sentiment within us but the God of nature, of grace also? What? To lead us astray? Avaunt the thought! As to hiring priests, or people, to pray for dead folk, of whom they knew nothing, or cared not for, it is Papistry, and Simony. Of the novelists', and sentimentalists', prayer for an increase of happiness to some kindred soul departed, we say it is an impious intrusion on the determinations of the Almighty; pardonable only as the effusion of thoughtlessness, and ignorance; as it also were to pray for the well-known pious, and benevolent, deceased].

*M.* Father of heaven, and earth,<sup>1</sup> of angels,<sup>2</sup> and of men!<sup>3</sup> have pity on us, thy erring, feeble, offspring,<sup>4</sup> still tarrying here; on those also of the deceased, concerning whom we fear, and for whom we pray; imploring for them thy everlasting mercy, thro' Jesus Christ, our Lord!

*P.* O God, our heavenly Father,<sup>5</sup> the one Father of us all, who retainest not eternally thy wrath,<sup>6</sup> have pity on us, the creatures of thy power,<sup>7</sup> the progeny of dust,<sup>8</sup> a fallen, sinful, race, the living, and the dead!

*M.* Father of light,<sup>9</sup> thou sanctifying, and illuminating, spirit,<sup>10</sup> who alone art infinitely holy,<sup>11</sup> sanctify thou us, unholy<sup>12</sup> creatures!

*P.* Our Father, God, the Holy One!<sup>13</sup> all present, all purifying, and enlightening, spirit,<sup>14</sup> sanctify, and save, us wretched men, imperfect, and impure!

*M.* Thou God, and Father of our Lord Jesus Christ,<sup>15</sup> who so regardedst the world as to give thy only begotten Son for its redemption,<sup>16</sup> have mercy upon us, repentant sinners!<sup>17</sup>

*P.* O God, the glorious Father, the Mighty One,<sup>18</sup> the Savior, and Redeemer, of thy Church from sin, and death,<sup>19</sup> the Mighty God of Jacob,<sup>20</sup> and the God of our Lord Jesus

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<sup>1</sup> Gen. i. xxiv. 3; 1 Cor. viii. 6.    <sup>2</sup> Job xxxviii. 7.    <sup>3</sup> Jer. lxi. 16-19; Acts xvii. 26.    <sup>4</sup> Acts xvii. 28, 29.    <sup>5</sup> Mat. vi. 9.    <sup>6</sup> Is. lvii. 16.; Mal. ii. 10.; Ps. cxli. 8, 9; cxxxviii. 8.    <sup>7</sup> Gen. ii. 7; Jer. xxxii. 17.    <sup>8</sup> Gen. vi. 7.    <sup>9</sup> Is. lx. 19, 20; James i. 17.    <sup>10</sup> John iv. 23, 24; Jude 1.    <sup>11</sup> Rev. xv. 3, 4.    <sup>12</sup> 2 Tim. iii. 2; Rom. iii. 19.    <sup>13</sup> Deut. xxxii. 6; Hosea xi. 9.    <sup>14</sup> 3 Kings viii. 27; Ps. cxxxix. 7, 12.    <sup>15</sup> Eph. i. 3.    <sup>16</sup> John iii. 16.    <sup>17</sup> Eph. i. 17.    <sup>18</sup> Is. xlix. 26.    <sup>19</sup> Is. xli. 14; xlv. 21-25.    <sup>20</sup> Gen. xlix. 24, 25.

Christ,<sup>21</sup> thy chosen servant, and best beloved Son, thro' whom we have eternal redemption,<sup>22</sup> have mercy upon us, miserable sinners!

*M.* Blessed, and only, Potentate!<sup>23</sup> one God, the God, and Father, of all!<sup>24</sup> the ever living, and Almighty, Lord!<sup>25</sup> who fillest heaven, and earth,<sup>26</sup> who hast no equal!<sup>27</sup> no compeer in heaven,<sup>28</sup> no counsellor,<sup>29</sup> no likeness among the sons of God!<sup>30</sup> be gracious unto us, thy prostrate worshippers!

*P.* Jehovah ever blessed!<sup>31</sup> the only true, and living, God!<sup>32</sup> the God of all flesh,<sup>33</sup> and Father of all spirits!<sup>34</sup> Creator by thyself of all that is,<sup>35</sup> and God of the whole earth!<sup>36</sup> whom none ever heard in council,<sup>37</sup> the ever-living Lord!<sup>38</sup> unequalled in the heavens,<sup>39</sup> incomparable among the sons of God! be gracious unto all thy humble worshippers!<sup>40</sup>

*M.* Remember us, O Lord, for good! Look not on our past offences, visit not for our transgressions! Bring not upon us the judgments due to our sins! Avert from us afflictions consequent on the sins of our forefathers! Open our hearts to repentance, and spare us, O God! Spare thy penitent people whom thou redeemedst by the precious blood of thy dear Son, shed for all men, shed for us sinners!

*P.* Spare, O spare us, gracious God!

*M.* From sin, and sorrow, save us! from the craft, and assaults, of the tempter! from thy anger now, and from the dread sentence, "Depart!" at thy Son's tribunal hereafter!

*P.* O God of mercy, save us!

*M.* From blindness of mind, and a profligate spirit, from pride, and vain-glory, from hard-heartedness, and hypocrisy; from envy, hatred, malice, and uncharitableness, from covetousness, licentiousness, and rapacity!

*P.* O God of mercy, save us!

<sup>21</sup> Eph. i. 17.    <sup>22</sup> Is. xliii. 1—8; Matt. xii. 18; Col. i. 13, 14.    <sup>23</sup> 1 Tim. vi. 15.

<sup>24</sup> Eph. iv. 6.    <sup>25</sup> Is. xl. 28; 2 Cor. vi. 18.    <sup>26</sup> Jer. xxiii. 24.    <sup>27</sup> Is. xl. 25.

<sup>28</sup> Ps. lxxiii. 25.    <sup>29</sup> Is. xl. 13, 14.    <sup>30</sup> Ps. lxxxix. 6, 8.    <sup>31</sup> Ps. xli. 13.

<sup>32</sup> Jer. x. 10; John xvii. 8.    <sup>33</sup> Jer. xxxii. 27.    <sup>34</sup> Zech. xii. 1; Heb. xii. 9.

<sup>35</sup> Isa. xlv. 24; Acts iv. 24.    <sup>36</sup> Is. liv. 5.    <sup>37</sup> Jer. xxxiii. 18.    <sup>38</sup> Ps. x. 16.

<sup>39</sup> Deut. iii. 24.    <sup>40</sup> Is. xlv. 5.

*M.* From intemperance, and every excess; from discontent, and disorderly passions; from recklessness, and unprincipled conduct; from the frauds, the terrors, and seductions, of a deceitful world!

*P.* O God of mercy, save us!

*M.* From earthquake, lightning, and tempest; from conflagration, and flood; from drought, famine, and pestilence!

*P.* O God of mercy, save us!

*M.* From strife, and cruelty; from tyranny, and treachery; from anarchy, and disunion; from revolt, usurpation, and war!

*P.* O God of mercy, save us!

*M.* From persecution for conscientious opinion; from invasion of right; from false pleas of conscience; from sacrilege, and spoliation!

*P.* O God of mercy, save us!

*M.* From unbelief, fanaticism, and superstition; from bigotry, false-doctrine, and apostasy from thy truth; from the love of lucre; from feigned professions, and unholy divisions; from stubbornness of soul, and contempt of thy word, and commandments!

*P.* O God of mercy, save us!

*M.* From creating hindrances to the profession, and spread, of thy truth; from conceit, and self-righteousness; from a spirit of worldliness, domination, and zealotry!

*P.* O God of mercy, save us!

*M.* From abandonment of our convictions of right; from presumption, and sloth; from sins of omission, thro' insensibility, thro' fear of man, or thro' favouritism!

*P.* O God of mercy, save us!

*M.* From infirmities of body, and of mind; from perfidy, and violence; from duty unheeded, and death unprepared for!

*P.* O God of mercy, save us!

*M.* In perils on land, in perils by water, when the waves upheaving break over us, and the depths gape to engulf us, when the earth trembleth beneath us, and thy lightnings glare over us!

*P.* O God of mercy, save us!



*M.* In times of terror, in the hour of conflict, defensive of our country, our kindred and faith !

*P.* O God of mercy, save us !

*M.* In seasons of sorrow, in days of prosperity, in trial, and tribulation, in sore temptations of the flesh, and the spirit, in the hour of death, and of judgment !

*P.* O God of mercy, save us !

*M.* By the incarnation, nativity, baptism, and temptation, of Jesus, thy well-beloved Son !

*P.* God, our Father, save us !

*M.* By his manifestation to us, Gentiles ; by his teaching, and miracles, his endurance of hardship, his devotion, and piety, his goodwill, and message of peace, his revelation of thy will to the world, his pure memorials, and his animating ordinances !

*P.* God, our Father, save us !

*M.* By his agony, and bloody sweat ; by the stripes which he bore, and the reproaches cast on him ; by his bitter pangs, and shameful death on the cross !

*P.* God, our Father, save us !

*M.* By his burial with honor, his resurrection, and ascension in glory, his pouring down of the heavenly fire on his apostles, and early disciples !

*P.* God, our Father, save us !

*M.* By the power which thou givest to him in heaven, and on earth, as Head over thy Church ; by his intercession with thee, and the claims of his merits !

*P.* God, our Father, save us !

*M.* At his promised return, in fiery flame, with his angels, taking vengeance on them that acknowledge not thee, and obey not his blessed gospel preached unto them !

*P.* God, our Father, save us !

*M.* Harken, O God, to our supplications, and prayers, that thou wouldst govern thy professing churches with gentleness, and with pity, and wouldst guide them all into paths of truth, of peace, and of joy, under thy sacred influence largely shed on them !

*P.* Hear thy suppliants, mighty God !

*M.* That thou wouldst instruct, and strengthen, in thy true worship, in righteousness, and holiness of life, in charity, and universal benevolence, thy servant, our Sovereign, and the whole royal lineage; that thou wouldst fill them with knowledge of the true interests of these realms, and with energy to pursue the same; that thou wouldst prosper them with health, and honor, and fit them by all the events of time for the bliss of eternity!

*P.* Hear thy suppliant people, mighty God!

*M.* That thou wouldst establish peace over the whole earth, which thou didst make for us all; that thou wouldst, in every region, advance, and confirm rulers conformed to thy own good-will, who shall design in all their measures thy glory, the removal of what is amiss, the maintenance of that which is good, and the welfare impartially of all peoples committed to their governance, protection, and influence!

*P.* Hear thy suppliants, mighty God!

*M.* That thou wouldst be the glory over us Britons, the defender, and keeper, of our nation, and political constitution; of our protestant faith, and freedom of worship; of our privileges, and rights, civil, and sacred, against every device of open, or concealed, adversaries; of private cabal, or multitudinous outrage!

*P.* Hear thy suppliants, mighty God!

*M.* That thou wouldst graciously regard our native country, and adopted lands, and wouldst bless all estates of men numbered among us, the high, and the humble, our administrators, governors, and councillors, our representatives, and judges, our magistrates, officers, and commonalty; that thou wouldst enlighten, protect, and influence, all, both superior, and subordinate; our own people everywhere, the stranger associate with us, and wherever befriending us!

*P.* Hear thy suppliants, mighty God!

*M.* That thou wouldst prosper our schools, and colleges, to the advancement of youth in the love of all that is excellent, in the knowledge of all that may be known of thee, and of thy will, thy sacred word, thy works and ways!

*P.* Hear thy suppliants, mighty God!

*M.* That thou wouldst everywhere promote, and prosper, institutions of public primary instruction, to the content, and happiness, of the children of neglect, and of poverty, by a gentle training to labour, and by sound tuition in their duty toward God, and toward man !

*P.* Hear thy suppliants, mighty God !

*M.* That thou wouldst instruct, and influence, all christian people, and every soul of man ; wouldst illuminate all ministers in the churches of thy saints, and teachers in the school of Christ, with a just knowledge of thy glorious attributes, and of thy revealed will ; enabling them by both their preaching, and living, by doctrine, and reproof, to set forth the same, and to exemplify in themselves the power of virtue and godliness !

*P.* Hear thy suppliants, mighty God !

*M.* That thou wouldst bless, preserve, and improve, every seeker after righteousness, wheresoever found, by whatever name distinguished, the community of the pious, and the good, in every land, the godly man wherever cast, accompanied, or alone !

*P.* Hear thy suppliants, mighty God !

That thou wouldst be present with all who are suffering in the cause of Christ, of justice, virtue, order, and truth ; and wouldst crown them with everlasting felicity !

*P.* Hear thy suppliants, mighty God !

*M.* That thou wouldst give to all nations the blessings of knowledge, of civilization, and concord ; wouldst pity all involved in the horrors of war, or civic dissension ; and wouldst cause the strifes of potentates, and peoples, to bring on thy peaceful reign !

*P.* Hear thy suppliants, mighty God, and hasten onward thy kingdom, the kingdom of God, and thy Christ !

*M.* That thou wouldst send the everlasting gospel thro'out the habitable world, and kindle its light anew wherever obscured ; that thou wouldst be the protector, and comforter, of all true-hearted messengers of thy word amid the hostile

and unbelieving; and wouldst crown their labors with abundant success!

*P.* Hear thy devoted servants, God of the whole earth!

*M.* That thou wouldst recal thy ancient people to an uncorrupt worship, to kindness of sentiment, and a righteous deportment; witnesses to be thro'out all ages, as aforetime, to thy eternity, and unimpartible unity; that thou wouldst free them from all persecution, restore them to their own land, and cause the Christ to reign over them!

*P.* Hear thy suppliant Israel, O thou, the patriarch's God!

*M.* That thou wouldst purge from all error the labors of man on the records of thy will; wouldst in thy providence diffuse among men the genuine Scriptures of truth; imparting therewith the listening ear, the enlightened mind, and the honest heart, to receive thy word with affection, and to bring forth fruit therefrom in good works, and pure conversation!

*P.* Hear the devout explorers of thy word, O God of truth, and light!

*M.* That thou wouldst bring into the way of truth all who are in bondage to error; that thou wouldst endow us with courage, and grace, to try the spirits gone abroad in the world, and wouldst convert the atheist, and the heathen, to the belief of one only God, the Father of all, and above all!

*P.* Hear thy humbled flock, thou Father of our Lord!

*M.* That thou wouldst strengthen the firm, that are such in faith, and in hope; that thou wouldst console the desponding spirit, wouldst restore to penitence, obedience, and holiness, the backslider from piety, and virtue, and rescue us all from the dominion of sin!

*P.* Hear thy penitents, O gracious God! Yea, for the proud, and unrepentant, hear us, and subdue their hardness!

*M.* That thou wouldst create in us hearts to love, and revere, thee, and zealously to live accordantly with thy commandments!

*P.* Hear, and impart thy promised influence, O Father of our Lord!

*M.* That thou wouldst succor, and console, all who are in

danger, want, or distress, the straitened in body, and the sorrowing soul.\*

*P.* Hear thy hapless suppliants, O Almighty God!

That thou wouldst preserve all our friends, and fellow-countrymen, travelling on land, or by water, struggling with difficulties of sea, or of land; that thou wouldst pity all of every clime who are far from home, who are without home, and have none to help them!

*P.* Hear the voice of them that perish, O Almighty God!

That thou wouldst protect all who name themselves Christians from the malice of barbarian, and bigoted, persecutors, of what name soever; that thou wouldst inspire thy servants, and thy sons, with courage and unanimity in their own cause; and wouldst thyself, in the sight of the whole world, avenge the blood of thy people!

*P.* Hear thy confessors, O God, and let not earth smother the cries of the slain! As thou didst in days of old, and dost in our own day, so mayest thou ever do, until the heathen, and antichristian, say: Jehovah, He alone is God! God of the universe, and God of Christ!

That thou wouldst preserve the precious lives of our matrons in their sorrows, and wouldst cherish with thy loving-kindness our little ones!

*P.* Hear, O God, and save, the delight of human kind!

That thou wouldst prosper every establishment designed for the relief of poverty, and infirmity, of misfortune, sickness, and age; every retreat for preservation in virtue, every refuge for reformation from sin, with a return of the lost child to the home of its father, and to the household of God!

*P.* Hear thy feeble suppliants, hear thy sorrowing, erring, children, God of consolation!

That thou wouldst cheer, and sustain, the sick, and the bereaved, the bruised, and the wounded, the diseased, and infirm; and wouldst, of thy special mercy, remember those

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\* A further Petition to be offered only as the occasion ariseth:—"And wouldst, in the present distressing time, awaken pity, and command aid."

with whose sufferings we would sympathize, thro' ties of affection, of pity, or esteem; that thou wouldst relieve all their anguish, restore health to the ailing, or prepare them for death, and judgment; and, above all, for a gracious acceptance at the tribunal of Christ!

*P.* Hear the sighs of the afflicted, O thou who hearest prayer!

That thou wouldst soothe the dying penitent, pleading the merits of a Redeemer, mighty to save; that thou wouldst refresh the expiring saint with all heavenly consolations, till thou command the spirit to thy own blissful presence!

*P.* Hear, O Father, the penitents' unutterable groan! Hear, O Father, the aspirations of thy dying saints!

That thou wouldst influence us all in time of health, to flee from impending wrath, nor vainly to await a future repentance which the heart never may feel! that thou wouldst specially open our eyes to the horrors of dying in deeds of lawless violence, in acts of fraud, or injustice, consummated by death, and doomed to the sure penalties of sin unto death!

*P.* Hear, and avert thy wrath, O God, who art as a consuming fire!

That thou wouldst protect, and provide for, the orphan, and the widow, the desolate, and the oppressed!

*P.* Hear the sufferers, holy Father, and give to thy children bread!

That thou wouldst soften the savage, and uncivilized, wouldst keep aloof from them the tempter to vicious indulgence, and the seducer to violence; that thou wouldst defend the defenceless among them, and take part with the enslaved against the man-stealer, and every promoter of slavery; that thou wouldst cast light into the dens of cruelty, and appear for the abandoned to death!

*P.* Hear, Lord, the helpless heathen, tho' hearing not of thee!

That thou wouldst have mercy on the imprisoned, and all who are in bondage for crime, and wouldst bring them to

repentance; inclining everywhere all in authority, and possessing influence, to devise, and to execute, means for their reformation!

*P.* Hear, Lord, the speechless prayer, and the compunctions of the doomed!

That thou wouldst have mercy on the whole race of man, and wouldst renovate a ruined world!

*P.* Hear, and rescue thine offspring, thou God, and Father, of all!

That thou wouldst inspire all men with sentiments of charity, and mercy, toward each other; of pity, also, and tenderness toward every living thing which thou createdst for our service, or subjectest to our power; that creation may no longer groan under the dominion of man!

*P.* Hear, Creator, every sufferer's cry, every unuttered pang!

That thou wouldst preserve, and deliver, us from the plots, and oppressiveness, of pitiless men, in high, or in low, estate; and wouldst bring the cruel, and the atrociously criminal, to shame, and condign punishment!

*P.* Hear, O thou Judge of all the earth!

That thou wouldst alleviate the sorrows of their victims surviving; and of widows, and orphans, made such by murderous hands, and malignant instigations!

*P.* Hear, O thou aid of the helpless, thou Father of the fatherless, and defence of the widow!

That thou wouldst turn the hearts of our enemies without cause, of persecutors, and slanderers, to their obtaining repentance, and pardon; influencing ourselves also, whereinsoever we act injuriously, to acknowledge our own faults; and, if possible, to undo the injury!

*P.* Hear, O God of patience, and of pity!

[That thou wouldst assuage the tempest, and restore to us the cheering sun; and say to the boisterous elements:  
"Peace! be still!" *(Occasional.)*

*P.* Hear, thou controller of the floods, thou only covert from the storm!]

[That thou wouldst grant to us the long needed rain to refresh our thirsty fields, and fertilize our parched lands!

*P.* Hear, thou Preserver both of man, and beast!]

That thou wouldst provide for all our bodily needs, wouldst prosper the seed of the husbandman, bring forward to ripeness, and preserve for our sustenance, the precious fruits of the earth [even now] in their season; and with earthly good wouldst bestow on us grace, while we enjoy thy bounties, to use them with temperance, and good will!

*P.* Hear, thou who satisfiest the hungry soul, and healest the broken heart!

That thou wouldst lead us all to repentance, wouldst pardon our sins, and pity our infirmities; that thou wouldst endue us with thy sacred influences, for the amendment of our hearts, and lives, according to the precepts of thy holy oracles!

*P.* Thou Shepherd of Israel, hear us! have mercy, O Jehovah, and save us!

That thou wouldst dissipate every mist of error, and overturn every refuge of lies; that thou wouldst remove the veil from the face of all peoples, to behold in thy works, and in thy word, thy sole ineffable majesty; and to acknowledge divine powers, or persons, none, beside thee, O holy Father, The most Holy One!

Let all now rise, and so abide to the end of the Doxology hereinafter given.

*P.* Arise, O God, in all thy greatness, and let thy enemies behold thy glory! Array thy ministers in righteousness, and ever may thy people's joy be in truth and goodness!

*M.* When ye stand, praying, forgive! said the Son of God; and after this manner, pray:

*M. and P.* Our Father in heaven, hallowed be thy name! O may thy kingdom come! Thy will be done, as in heaven, even so on earth! Daily bestow on us our needful bread! Pardon also our offences, since we ourselves (would) forgive offenders against us! Bring us not into sore trial, but save us from evil, (thro' Messiah, thy servant, and Son); for to thee pertain the sovereignty, the glory, and power, thro'out the ages, (ever)!

*M.* O Lord, deal not with us according to our sins!



*P.* Mete not out unto us, as is the amount of our iniquities !

*M.* For our offences are higher heaped than our heads !

*P.* Man's impiety reacheth up unto heaven !

*M.* Pardon, good Lord, this sin of all peoples !

*P.* At the prayer of thy Christ, O good Lord, give repentance, and pardon !

*M.* O God, we know, and oftentimes we hear, yea, our fathers did tell us,

The wondrous works which thou didst in their days,

And in old times before theirs, for our people !

*P.* Arise, O Lord ! Help, lighten, and illumine us for thy honor !

*M.* Glory to God, our Creator, supremely our Savior, everlastingly Lord !

*P.* As from beginningless ages, long as ages endure,

Glory to God, our one Father in Christ, and King supreme ever more !

*M.* O come, let us worship, and fall down ! Let us kneel before the Lord our Creator !

Here may be offered up any occasional Prayer, with the following, chiefly altered from the Book of Common Prayer.

#### FOR UNITY OF SPIRIT. *Eph.* iv. 3, 13.

Almighty God ! who buildest thy church on the foundation of the Apostles, and Prophets, Jesus Christ hisself being the chief corner stone ; do thou graciously so conjoin us in unity of spirit, by their doctrine, that we may rise as a holy temple, to thy praise, in peace, and love, with all who look for the appearing of our Lord, and Savior ; whom thou, in thy own time, wilt show, who art alone omniscient and supreme !

*Amen !*

#### FOR GROWTH IN GOODNESS. *2 Pet.* iii. 18.

God of all power and grace, author, and giver, of all that is good ! grave on our hearts the words of thy law ! im-

plant in us pure religion ! nurture us unto goodness, perfect us in love, and keep us in thy truth, to everlasting life, thro' Jesus Christ our Lord ! *Amen !*

FOR DIVINE DIRECTION. *Ps. xlviii. 14.*

O God, the Protector of all who trust in thee, without whom, strength there is none, no being, human, or angelic, is holy ; kindle up, we beseech thee, and largely increase, Gracious Father ! our faith, and magnify in all of us thy mercy ! that having thee for our patron, and guide, we may so pass thro' things temporal, as finally not to lose the blessings eternal, which thou hast in store for them that love thee, and live after the pattern of thy Son, Jesus Christ ! *Amen !*

FOR FINAL BLESSEDNESS. *Ps. xxiv. 5.*

Draw us, good Lord, by thy heavenly counsel, into the way of holiness, and aid us onward in the path to life immortal ! that our souls being sanctified by thee, our worship sincerely ordered according to thy will ; our every work commenced, continued, and completed, under thy favor, we may end our course in peace ; and obtain a joyful entrance into the kingdom of our Lord, and Savior, to the beatific vision of our Father, and our God ! *Amen !*

Let the Hebdomadal Collect, with the Thanksgiving, and Benediction here following, conclude the Service ; that is, if no Ante-Communion Service, or entire Communion, be designed. But, if otherwise, let a metrical Psalm, or Hymn, be now sung ; and what follows of this Litany be, for the present, omitted ; to be resumed, as a completion of the worship, after Sermon, (if any,) delivered.

THANKSGIVING, AND SELF-DEDICATION.

All kneeling.

*M.* O Father, Almighty, and all good ! lowly in body, and in spirit, as becometh wayward, but repentant, children, we entreat thee, of thy fatherly regard, to instruct us in all thy

will, to approve our confession, and confirm our faith ; to accept our solemn supplication, and offering of prayer ! Nor disdain thou, O Lord, the offering of praise we now also would present to thee, for thy mercies, temporal and spiritual, in so large measure vouchsafed unto us ; and, far beyond all else, for the sending of thy best beloved of the sons of God from heaven, to redeem, and bless, us, by turning every one of us away from iniquity, and impiety, of every kind, and degree ! Grant, O God, for thy dear Son's sake, that thro' faith in his divine mission, and his sufferings in our behalf, we, and all mankind, may obtain forgiveness of sin, with every blessing of time, and eternity, which thou designedst for us in his manifestation, his teaching, and his sufferings !

And here, O God, by thee redeemed, we would offer unto thee ourselves, our souls, and bodies, a rational, and living, sacrifice ; to be thine for ever in holy service, in devout affection, and pious resignation ; beseeching thee, most humbly, that in this resolve we may abide, under thy celestial aid ; and have here the earnest of thy higher favors, in an unfading hope of future bliss ! Accept, we therefore pray thee, unworthy tho' we be to bring an offering to thy pure majesty, yet receive thou our petitions, our praise, and duteous self-dedication ; weighing not our deserts, but pardoning our sins, and sanctifying our spirits, thro' Jesus, thy Son and our Savior, thy beloved, O God, and the beloved of man ; by whom also instructed, we ascribe unto thee, O Father of all, and God alone, glory, and honor, thanks, praise, and dominion supreme, now, and thro' all ages, endless through all worlds !

*Amen !*

BENEDICTION. *Rom. xv 33.*

*M.* The God of peace, and love, be with you all !

## DIVINE REMINISCENCE.

*The following Hymn, by the Author, is in imitation of a Hymn composed by the late REV. DR. HAWKES, formerly a Calvinistical Clergyman in the Church of England.*

- 1 Thy ransom'd Church, O Lord, now saith  
Her solemn Litany ;  
On bended knee, in ardent faith,  
She prays : Remember me !
- 2 From worldly visions, dark, and drear,  
Let mercy set me free !  
While ling'ring yet a mourner here,  
My God, remember me !
- 3 Refresh my drooping thoughts with grace,  
And quick'ning energy !  
Still running, toiling in the race,  
My God, remember me !
- 4 Some cheering ray of hope impart,  
Sweet influence from thee !  
As oft thou cheer'd'st thine Isr'el's heart,  
My God, remember me !
- 5 Illume in darkest hours my soul,  
Their happiness to see !  
Round them while joys unmingled roll,  
For good remember me !
- 6 To their inheritance in light,  
My trembling wishes flee !  
'Gainst sins, and doubts, and fears, I fight !  
My God, remember me !

7 When merg'd, how soon ! in death's dark vale,  
 And mortal agony ;  
 When heart, and flesh, and time shall fail,  
 Oh, then, remember me !

In mercy then, for Jesus' sake,  
 My God, remember me !

N.B.—The special use of that arrangement of prayer, called a Litany, is, by a particularization, to bring personal sins to remembrance, inducing confession, before God, of every such sin as we ourselves are conscious of, accompanied with a hearty appeal for pardon, and preventive grace.

A RITUAL OF COMMEMORATION  
 OF CHRIST'S DEATH,  
 AND OF  
 THE HOLY COMMUNION BY HIM INSTITUTED ;

A SERVICE USUALLY, AND PROPERLY, CONDUCTED BY THE MINISTER AT A COMMUNION TABLE, AND FACING HIS PEOPLE. WE ALSO DEEM IT BEST, AND SUFFICIENTLY OFTEN, OBSERVED, AT THE MORE SOLEMN ECCLESIASTICAL SEASONS.

INTROÏT,

By the Choir, if present ; all rising.

The Lord is in his holy temple ! Be still ! and know that he alone is God. Hab. ii. 20 ; Ps. xlv. 4.

*M.* The Lord is in his holy temple ! Let all on earth stand in awe before him. Ps. xxxiii. 8.

*M.* When ye stand praying, forgive, said the Son of God, and after this manner pray. John xiv. 13 ; Eph. i. 6, 7 ; Isa. lii. 13.

*M. and P.* Our Father in heaven, hallowed be thy name ! O may thy kingdom come ! thy will be done, as in heaven,

even so on earth ! Daily bestow on us our needful bread ! Pardon also our offences, since we ourselves (would) forgive offenders against us. Bring us not into sore trial, but save us from evil (thro' Messiah, thy servant and Son). For to thee pertain the sovereignty, the glory, and power, thro'out the ages, ever ! ever !

## FOR PURIFICATION OF HEART.

*Mal.* iii. 1 ; *Acts* xxiii. 11 ; xxvii. 23.

All kneeling.

*M.* Paternal, and Omniscient, Power, to whom all hearts are open, every desire, and secret purpose known, cleanse thou, Good Lord, the thoughts, and affections, of thy adoring people, by thy holy inspiration ; that we may heartily love thee, and highly revere thy sacred name, and will, made known to us, thro' the angel of the covenant, the Lord from heaven, thy first designated minister to man ! *Amen !*

All now rising.

*M.* The people stood before the mount, and even Moses trembled, when sounds divine, from Sinai's flaming top, proclaimed God's high commands (*Ex.* xx. 2—18 ; *Lev.* xix. 11, 12 ; *Deut.* v. 16, 21, 22), thus saying :

I am Jehovah, thy God, who brought thee out of the land of Egypt, and from the house of bondage. Gods there shall be none to thee other than I !

*P.* Lord, have mercy upon us, and incline our hearts to worship only thee !

*M.* Thou shalt not make to thyself a graven image, nor likeness of any thing in heaven above, or on the earth beneath, or in the waters underneath the earth. Thou shalt not bow down thereto, thou shalt not worship such. For I, Jehovah, am thy God, a zealous God ; retributing the iniquity of fathers, even to the children ; yea, to the third, and fourth, descendants averse from me ; but extending favor

to the thousandth loving me, and keeping my commandments.

*P.* Lord, have mercy upon us, and incline our hearts, at thy command, to put all idols far away !

*M.* Thou shalt not triflingly take on thy lips the name of Jehovah, thy God, nor utter a lie (thereupon). For the Lord will not hold him guiltless, who recklessly interposeth his name.

*P.* Lord, have mercy upon us, and fill our hearts with awe of thy dread name !

*M.* Be mindful of the Sabbath-day, to keep it holy ! Six days may'st thou labor, and occupy thyself in all thy work ; but the seventh is a resting-day, the Sabbath of Jehovah, thy God. In it thou shalt do no work ; neither thou, nor thy son, nor thy daughter, neither thy man-servant, nor thy maid-servant, nor thy cattle, nor sojourner within thy gates. For in six days the Lord made the sky, the earth, and sea, with all pertaining thereto ; ceasing then on the seventh day. Wherefore, the Lord blessed, and hallowed, the Sabbath-day.

*P.* Lord, have mercy upon us, and incline our hearts to call thy Sabbaths a delight !

*M.* Honor thy father, and thy mother, that all may go well with thee, and thy days be prolonged on the land, which the Lord thy God giveth to thee.

*P.* Lord, have mercy upon us, and incline thy children's hearts to honor thy commands !

*M.* Thou shalt do no murder.

*P.* Lord, have mercy upon us ! Let not our land be stained with guilty blood, nor screen the bloody hand !

*M.* Thou shalt not commit adultery.

*P.* Lord, have mercy upon us ! O purify our hearts, and rule our lives, and visit the seducer with thy heavy rod !

*M.* Thou shalt not steal.

*P.* Lord, have mercy upon us, and incline our hearts to contentment with our lot !

*M.* Thou shalt not testify falsely of thy fellow-man.

*P.* Lord, have mercy upon us, and impress upon our lips the law of charity, and truth !

Thou shalt not covet thy neighbor's house, nor his field. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass ; nor anything that is another's !

*P.* Lord, have mercy upon us ! Extinguish ill desire ! Let justice be enthroned within us, and every heart inclined to reverence of thy holy, good, and righteous, law !

The people may now be seated while the minister continues to declare God's will, as made known by others, his prophets, his apostles, and his own Son.

*M.* Furthermore, God's servant, Moses, saith, on the part of his Lord : Ye shall keep my ordinances, and revere my sanctuary. (Lev. xxviii. 10 ; xix. 30). I am the Lord your God !

The Sabbath, said the Son of God, was made for man, not man for the Sabbath. Lawful, therefore, it is to do good also on the Sabbath-day. (Mark ii. 27, 28 ; Matt. xii. 12).

Moses warneth the drunkard that God will not spare him. A prophet also saith : Woe to the valiant at wine-drinking, and to men of might at mingling strong drink ! (Deut. xxix. 19, 20 ; Isa. v. 22).

The sage of Israel saith : The righteous man regardeth the life of his beast ; but the very yearnings of the wicked are cruel. (Prov. xii. 10).

An apostle exhorteth : Be respectful to all. Love the brotherhood. Fear God. Honor the king. (1 Pet. ii. 17).

The patriarchal dispensation, and apostolic injunction, forbid the devouring of blood. (Gen. ix. 14 ; Acts xv. 20—29).

Another apostle saith : Whosoever (professedly) observing the whole law, shall (wilfully) violate it in a single point, he is guilty as of (subverting) the whole. (Jas. ii. 10).

Jesus said : Think not that I come to subvert the law, and the prophets. I come not to subvert, but to enforce, and to fulfil. (Matt. v. 17).



First of all, said Jesus, is the command: Hear, O Israel! The Lord our God is one Lord! and thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy powers. This is the first, and great, command. A second there is, like unto it: Thou shalt love thy fellow-creature as thyself. On these two commands depend the whole law and the prophecies. (Mark xii. 29, 30; Matt. xxii. 38—40).

*Minister and People: all rising.*

Holy, High, and Mighty One, keep us in the faith of thy blest Unity Divine, and write thy perfect law of love upon our hearts!

*Minister. Let us pray*

O Almighty Lord, the everliving God, vouchsafe, we beseech thee, to direct, sanctify, and rule, our hearts, our lips, and lives, in a belief, and a profession, of thy truth; in the way of thy ordinances, in the practice of thy precepts, and every work of godliness, and goodness; that under thy holy influence, and with thy never-failing help, we may be preserved spotless, and unblameable, in body, and in soul, unto the second advent of thy Son, our Savior, Jesus the Christ; then coming to close this dispensation, and restore all ransomed beings of our race to thy sole paternal rule, who from eternity to eternity art God alone!

*Amen!*

The hebdomadal, or other, Collect, proper for the day succeeds, with the Dominical excerpts from the Epistles, and Gospels, or other Scriptures; and our Creed, as on p. 35.

If the Service extend not beyond the Antecomunion, let a return be now made to the Thanksgiving on concluding our Litany, p. 79. If a Communion be designed, let the minister proceed with the Offertory Service here following, unless a Sermon interpose, or a Psalm be sung; the Minister proceeding thereafter leisurely to recite all, or some, of the sacred sentences assigned to the Offertory, as here followeth; during which recitation the congregation may properly be seated, and their offerings received.

#### REMINISCENCES AT THE OFFERTORY, OR ALMSGIVING.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

So let your light shine before men, that seeing your excellent deeds, they may glorify your Heavenly Father. Matt. v. 16.

Beware, notwithstanding, that ye bestow not your charity before men, in order to be seen by them; else have ye no reward from your Father in heaven. Matt. vi. 1.

Hoard not up to yourselves treasures on earth, where moth, and rust, consume; where thieves break thro' and steal. Lay up treasure for yourselves in heaven, where neither moth, nor rust, consume, nor thieves break thro' and steal. Matt. vi. 19, 20.

Whatsoever ye would that men do for you, do ye even so for them; since this is (of the essential) both of the law, and the prophets. Matt. vii. 12.

He who soweth sparingly will reap scantily; whereas he who soweth plentifully shall reap abundantly. Let every one give as disposed in heart; not grudgingly, or as if compulsorily, for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

As we have opportunity let us do good unto all; especially to our companions, and kin, in the faith. Gal. vi. 10.

Charge them that are rich in this world's (goods) not to be elated, nor trust in uncertain riches, but in the living God; in him who richly provideth all things for our enjoyment. Charge them to do good, to become rich in honorable deeds; be ready to give, willing to impart; so treasuring up to themselves an honorable fund for an hereafter, in the attainment of a life everlasting! 1 Tim. vi. 17—19.

God is not ungracious, that he should forget your endeavors, and the love by you manifested for his cause in your ministering to the saints, and your still administering. Heb. vi. 10.

Let none deceive you! The doer of righteousness is the righteous man; like as he, our Lord, was righteous. 1 John, iii. 7.

Now if one have worldly substance, and seeing a brother in need, he shut up his sympathies against him, how dwelleth the love of God there? 1 John, iii. 17.

If first there be a ready mind, according to what any one

hath, he is well accepted ; not (slighted) for having no more. 2 Cor. viii. 12.

When thou designest a festival, invite thou of the poor, the lame, the crippled, the blind, and happy shalt thou be. For remunerate thee they cannot ; but thou shalt be recompensed at the resurrection of the just ! Luke, xiv. 13, 14.

Religion pure, and spotless, before our God and Father, it is, to visit the orphan, and the widow, in their affliction, and to keep one's self unsoiled by the world ! James, i. 27.

Blessed is he who regardeth the poor ! The Lord will preserve him in a perilous day ! Psalm xli. 1.

After the Offertory, and reverent placing of the alms on the table, let the Minister proceed with the

#### EXHORTATION TO COMMUNICANTS.

My kindred in the faith, who purpose coming to the hallowed table of our Lord and Savior, Jesus the Christ, consider well, I pray you, how the apostle Paul exhorteth all persons to examine themselves before they eat of the bread, and drink from the cup, of communion with Christ. For as the privilege is great, to receive with a penitent heart, and lively faith, the sacred memorials of our Lord's own appointing ; so, if receiving the same lightly and profanely, is the peril great of eating and drinking thereof to our own condemnation, as irreverent contemners ; or, if for some worldly purpose, as prostitutes, of the symbols of the Lord's body, bruised for the world's salvation. Judge we therefore of ourselves, that we may not be condemned by the Lord. Repent ye truly of your sins past. Have hope, and an unwavering faith, in your Almighty Redeemer, the Holy One of Israel ; and in the Savior, by him commissioned to preach peace on earth. Cast off therefore every defilement of the flesh, and spirit, and cultivate charity. Go on ever toward perfection in the knowledge, and imitation, of Christ the Lord. Thus shall ye be meet participants in this holy ordinance. Thus shall ye join with all the ransomed of the Lord in giving hearty thanks unto God for his redemption of fallen man by the

life, and doctrine, by the death, resurrection, and ascension, of his beloved Son ; who humbled himself unto death, to a death on the cross, for us, miserable sinners, that he might exalt even us to be saints of The Most High ; and to an inheritance with himself of an immortality of bliss ; who also, to this end, did institute memorials of his death, and pledges of his love, for our admonition, and perpetual consolation.

Thro' him, therefore, and for him, let us give to the Eternal Father, as we are most bounden, thanks unceasing, and perpetual praise ; observing every holy ordinance, submitting ourselves wholly to his righteous will, studious to serve him in all godliness of life ; till we come, of his eternal goodness, to the life immortal !

*Amen !*

Communicants will now draw near while the Minister reciteth the  
Invitation thereto.

*M.* Ye who do earnestly repent you of your sins, who, desiring the good of all men, are in charity toward all ; and, in strength from the Almighty, resolve to press onward in the Christian course, for the prize of your high calling from God, renouncing the vanities of earth, and fierce passions of the flesh ; approach in faith, and join in communion now with your no longer dying, but ever-living, Lord ; and with all his saints, the living, and the departed, in the Lord ; first, humbly, to Almighty God, confessing your own demerit, on your bended knees.

Monition at Commemoration only, and omitting the Invitation.

*M.* O Christians, would ye commune now with the Almighty Father, and his beloved Son ; with him who spared not his best beloved, and only begotten, Son, but gave him up for the salvation of us all ; with himself also, that very Son who came from heaven to earth, not here to do his own will, but cheerfully to perform, and fulfil, the will of his Father in hither sending him ; who himself participated in our sorrows, and endured for us, lost men, the contrarieties of sinners, a life of self-denial, and privation, a death of shame, and anguish ?

For this celestial intercourse would ye attain thereto, O make confession of your need of such a salvation, and such a Savior, meekly on your knees, deeply in your hearts ?

CONFESSION BOTH AT COMMUNION, AND AT COMMEMORATION.

*M. and P.* Almighty Father, and Omniscient God ! prostrate in soul we bow, acknowledging, and bewailing, our wickedness, the follies of our youth, and faults of later years ; the sins in word, and deed, in heart, and life, committed by us against thy Majesty, most justly enkindling thine awful indignation ! We would earnestly repent of these our misdoings ! We would mourn under our iniquities ! Be the remembrance thereof with bitter grief to us, as the very burden of our sin might for ever overwhelm us ! Most Merciful Father, overlook thou all our guilt ! Pity us, Great God, Creator sole, and Judge Supreme, of all men ! For thy truth's sake, for thy promise, and the glory of thy name ; for the spread of truth, and righteousness, thro' thy creation, O to thy penitents grant pardon of all that is past amiss, with power henceforth to serve, and please, thee in newness of life, as disciples of thy beloved Son, our once incarnate Savior ! His merits we ever plead, his sufferings for our sake we now commemorate, and hope never to be unmindful of, while life here lasteth to us, and time endureth in thy presence unnumbered, and untold !

Let him who ministereth offer up now the following Supplication for himself, and the people, all still kneeling.

*M.* God, our reconciled Father, who, of thy abounding love, made known, and assured, to us, from the consummation of Christ's earthly mission, by this age after age commemorative service, promisest forgiveness of every one returning to thee in true repentance, believing that thou existent art, and supreme, a rewarder also of them that diligently seek thee, be thou gracious at this time to us ! Pardon us, good Lord, and set us free from the intolerable yoke of sin ! Sanctify every desire, and purpose, of our hearts ! Strengthen every virtuous resolution ! Give to us hope in life, consol-

tion in death ; and an inheritance with all thy saints in the kingdom of our glorified Redeemer !

Let the Minister now rise alone, and recite the following sentences ;  
a solitary worshipper reciting them still kneeling.

*M.* Gracious are the words which our Lord Jesus Christ addresseth to all who "come unto God by him."

Come unto me, all ye who labor, and are heavily laden, and I will give you rest. Matt. xi. 28.

And further :

God so pitied the world, as to give his only begotten Son ; that none believing in him should perish, but should all have life everlasting." John, iii. 16.

And thus the apostle Paul :

It is a true saying, and worthy of universal acceptance, that Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

So likewise the beloved disciple :

My children, this I write to you : Sin not. Yet should some one of us sin, we have an advocate with the Father, Jesus Christ, the Righteous One ; and he is a propitiatory for (the pardon) of our sins ; nor only of ours, but of the whole world ! 1 John, ii. 1, 2.

Let Minister, and People, now responsively say as follows : all rising, and so abiding, till after The *Triságon*, and the responses following the same. Let the Minister alone recite the Preface, or Acknowledgment prefixed to the Ascription, Thrice Holy ; adding the occasional Preface, or further Acknowledgment, proper for the day, if any commemorative day it be. Let Minister, and People, then unitedly say, or the choir most solemnly sing, the *Triságon*, a Greek ecclesiastical word, signifying, Thrice Holy ; and used as a most solemn superlative.

*M.* Rise then in praise ! Lift up your hearts ! Lift up your voices !

*P.* We lift them up to the Lord.

*M.* To the Lord our God, O lift the heart, in thanks for his dear Son !

*P.* Rightful, and good, it is, with heart and voice, to render thanks for love ineffable, for mercies without end.

## A CONSTANT PREFACE.

*M.* Most rightfully do we. It is our highest duty, and all-surpassing privilege, in every place, and at all seasons, to bring a grateful offering unto thee, our Father ! Omnipotent Creator ! Eternal God ! Beneficent, and bounteous, Lord ! Sole, sovereign, and supreme !

*The Trisagion.* Is. vi. 3 ; xii. 6. Heb. xii. 23. Rev. iv. 8.

*M. and P.* Therefore with heaven's innumerable array, with all the spirits of the blest, and every pious worshipper on earth, we laud, we glorify, and celebrate, thy matchless grace, proclaim thy attributes, and praise thee evermore, most holy, holy, holy Lord ! Jehovah ! God of Hosts ! Lord God Almighty ! The Infinite, and Holy, One ! Who wast, who art, who art for ever, and eternally wilt be ! Lo ! heaven, and earth, are full of thy majestic glory, display thy power, attest thy love, to angels great in might, to man, redeemed from death, to dwell in light. Therefore to thee, all-gracious Father, Fount of being, God most high ! to thee alone, thro' thy beloved Son, be glory in the highest !

OCCASIONAL AFFIXES TO THE CONSTANT  
PREFACE.

## ON THE FEAST OF THE NATIVITY.

*M.* Most rightfully do we, etc. And at this season specially, as that wherein we commemorate the birth of thy only-begotten Son, Jesus, into this world of sin and death ; that he might form our sinful souls anew to righteousness, and bring them with himself to live in a life immortal !

*M. and P.* Therefore with heaven's—

## ON THE FEAST OF THE EPIPHANY.

*M.* Most rightfully, etc. And at this gladsome time, because thou didst thus early manifest thy Son incarnate to our depressed Gentile race ; as thereafter thou didst also to thy people Israel, at his baptism, by the descent of heavenly

splendors on his person, evincing him to be that bright morning star which should dispel the clouds, concealing from lost man thy gracious purposes, and glorious presence!

*M. and P.* Therefore, etc.

#### ON THE FAST OF THE CRUCIFIXION.

Beginning at Sun-set of the Fifth day in Passion-week.

*M.* Most rightfully, etc. Who, as at this consecrated time, didst submit to malignant hands thy Son, the Lord from heaven, by them to be torn with stripes, and mocked, to be pierced, and crucified! that being thus lifted up a man of sorrows, and a spectacle of woe, to bear away our sins, he might attract all men to him, and thro' his death obtain for them undying life! *M. and P.* Therefore, etc.

#### ON THE FAST OF THE ENTOMBMENT.

Beginning after 3 P.M. of Crucifixion-day, and continuing thro' 7th day.

*M.* Most rightfully, etc. Whose Son from heaven we, at this hour, commemorate entombed in earth, and honorably commingled with the dead; not, as with them, to know corruption, but thence to rise, leading captivity captive, and receiving gifts from thee, O God! wherewith to soften, and to bless, rebellious man. *M. and P.* Therefore, etc.

#### ON THE FESTIVAL OF THE RESURRECTION.

*M.* Most rightfully, etc. And now, above all other times, with joyful lips to celebrate thy glorious power, put forth in the reviviscence, and resurrection, of thy Son, Christ Jesus, the Lamb præmonstrative of thy passing over, and sparing us, who once were uncovenanted Gentiles; the victim fore-appointed from the world's foundation to make an end of sin; who, in time's fulness, offered up himself, that by his dying he might abolish death; and, by his rising from the dead, bring life, and immortality, to light for all. *M. and P.* Therefore, etc.

#### ON THE FESTIVAL OF THE ASCENSION.

*M.* Most rightfully, etc. And now in faith, with holy admiration to contemplate thy Son's ascension in the sight of



his apostles, and his return to heaven, there to receive a kingdom, the large reward of his fidelity, and love; and to prepare for all who, in the regeneration of this, our ruined, world, are followers of him here, some blissful seat hereafter; that where he now is, thither we also may ascend, and with him live in the vision of his Father's glory!

*M. and P.* Therefore, etc.

#### ON THE FESTIVAL OF PENTECOST.

*M.* Most rightfully, etc. And now to magnify the crowning mercy of all thy dispensations in favour of lost man, the fulfilment to Messiah's earliest disciples of the promise aforetime made thro' sacred seers, and, last of all, thro' thy beloved Son; the sending of the counsellor foretold, to guide them into the knowledge of all saving truth, to endue them with mighty powers, to qualify them by thy celestial grace; and with fortitude to inspire them, for a conversion of the nations to thyself, the only God! *M. and P.* Therefore, etc.

#### ON UNITY SABBATH-DAY.

*M.* Most rightfully, etc. The Holy One! in substance, and in person, one! Divided not, and indivisible! One essence, absolutely one; communicated not, and incommunicable! One Godhead, all paternal! Without participant, and unimpartible! One Divinity! One only Deity! In counsel, and creation, One! In operation, One! In nature, and in being, One! In providence, and grace, in rule, and influence, and inspiration, one only Spirit! One Supreme! The high, unbounded, One, alone inhabiting eternity!

*M and P.* Therefore with heaven's innumerable array, with all the spirits of the blest, and every pious worshipper on earth, we laud, and magnify, thy matchless grace, proclaim thy attributes, and praise thee evermore, Most Holy, Holy, Holy, Jehovah, God of Hosts, Lord God Almighty! The Infinite, and Holy, One! Who wast, who art, who wast for ever, and eternally wilt be! Lo, heaven, and earth, are full of thy majestic glory; display thy power, attest Thy love, to angels great in might, to man redeemed from death, to dwell

in light ! Therefore to thee, all gracious Father, Fount of being, God most high ! to thee alone, thro' thy beloved Son, be glory in the highest ! *Amen ! Amen !*

Let Minister, and People, now recite, and respond, as next follows, and then join in the Renunciation succeeding thereto ; whether the Service be of Communion, or of Commemoration only.

*M.* Behold, he chargeth his angels with folly ! How, then, shall man be just in God's sight ?

*P.* Christ yielded up Himself, the just, in behalf of the unjust, that He might reconcile us to God.

*M.* Fall we down then, and adore the mercy that saveth us, and maketh Him to be a prince, and a Savior ; to bring fallen man to repentance, and to remission of sin.

When there is neither offering of alms, nor sacramental communion, the words between crotchets in the prayer next following should be omitted.

#### RENUNCIATION OF MERIT.

*M. and P.* We presume not to appear before thee, O God, our only God, with any claim for righteousness of ours. [We offer not unto thee but a pittance of thy own gifts to us.] We come with confession of ill desert ; and with thanks for mercies without measure, and without end. We are not worthy to gather up even the crumbs that might fall from our heavenly Master's table. But we commemorate a deed of love, the wonder of angels, and of men ; and sinners tho' we be, we are invited to sit with our Savior in heavenly places. Relying therefore on mercy, and looking for grace upon grace, we crave of thee, O Father ! such a holy union, and communion, with thy dear Son, that our polluted souls, being cleansed from defilement, thro' the blood of the new covenant in him, we may evermore abide under his influences, as members of his body ; and he over us may reign as our exalted head !

The Minister, now rising alone, let him pronounce as follows, from Hab. ii. 20.

*M.* The Lord in His holy temple ! Let all on earth keep silence before Him !

At Commemoration only, let there now be a pause of some minutes for meditation and silent prayer, on the stupendous fact, and unexampled favor, which we celebrate in this ordinance. The Service will then be resumed at the Post-Communion; that portion, namely, of the ritual, which follows the administration of the emblems, and beginning: How precious. The solitary worshipper should continue kneeling, till after the Thanksgiving at Commemoration; and no well-behaved person, remaining apart, should be excluded; the outer-doors, however, being closed, to prevent the possibility of disturbance. These directions, however, apply not to "A Church at home," into which no person, uninvited, dare intrude.

#### ORDER OF COMMUNION.

The people being seated, and the Minister standing at the table, so as to front the people, let him proceed in manner following: while they, it is hoped, are engaged in meditation on the ordinance, its causes, and consequences; as set forth in the following supplicatory address, and dedication.

#### DEDICATION OF THE EMBLEMS.

*M.* God, and Father, of our Lord Jesus Christ, who, of thy infinite grace to a world of sinners, gavest up thy best beloved Son, to suffer death on the cross, for our deliverance from the punishment, and power, of sin! and in paternal regard to his voluntary assumption of our servile form, and to his self-sacrifice therein; as also for an assurance of salvation to all who are sanctified through faith in his mission, and on an observance of his precepts, didst raise him bodily from the dead, to crown him with undying glory, and honor; hear us, O God, his God, our God also, and our Father! Hear us in this our solemn supplication, at his own sacred ordinance of never-dying observation!

Grant, we implore thee, most holy Lord, that in partaking of these thy precious earthly gifts, of bread and wine, according to thy Son, our Savior's own institution, on the very eve of his crucifixion, and as a memorial of his cross, and dying pangs, we may be united, each one, with all other, his true disciples, of every Christian name, as expectants of a blessed reviviscence, through the merits of his mediatorial obedience, his sufferings, and death; thro' the mighty influence also of his resurrection from the darkness of the tomb to the light of heaven, and his glorious ascension thither to

the Father of light ; in union above all with Christ himself, who is our life ; and, under him, as heirs of the grace of life everlasting !

Observant of his command, we therefore thus perpetuate the memory of his most precious death, until his coming again in thy glory, O Father ! and from the best fruits of thy own bounteous gifts, we set apart the viands here spread before us, for the sacred purpose of commemorating him who, at eventide, when about to be betrayed, reclined at table with his apostles ; and at this, his parting supper, with them, took of the bread ;

Here let the minister gravely, and conspicuously, take a portion of the yet unbroken bread, and do therewith agreeably to the monition next following.

And after blessing God he broke it, and gave thereof to his disciples, saying : Take, eat ; for this betokeneth my body devoted for you. This do ye for a memorial of me.

Now let him who ministereth eat reverently of the broken bread ; and, after a short pause, pouring wine from the flagon into the chalice, or cup, say :

He took the cup also after supper, and again giving thanks he said : This is the cup of a new covenant in my blood, shed in behalf of you, and of many, in order to a remission of sins. Do ye this in commemoration of me.

The minister now reverently drinketh ; and, after a short pause, proceedeth in the general administration of the emblems. The communicants therefore being seated about the Holy Table, after the precedent of some easy position at the primitive institution, and agreeably to the nature of a feast ; then, not to each person individually, which may create a tiresome repetition, and exhaust a minister's strength ; but in continuance, as he passeth from one person to another, let the minister reverently, but audibly, say, on delivering the bread, as we read in Matthew, xxvi. 26 ; Luke xxii. 19 ; 1 Cor. xi. 24.

Take, eat of this bread. It is the memorial of Christ's body devoted for you.

So when delivering the wine, let him in continuance, and audibly, say, as in Mat. xxvi. 27, 28 ; 1 Cor. xi. 25 ; 1 Tim. ii. 6.

Drink of the wine all of you, in commemoration of Christ's

blood shed for your sake, for a remission of sins, for the recovery of all to their Father, and God.

When the participation is completed, let minister, and people, still sitting, resume the service in the following antiphon, or responsive sentences, accordant with Pa. xxxvi. 7, 8; cix. 9; Rev. iv. 9. After which let all kneel, while the minister offereth up a prayer of thanksgiving for the ordinance; omitting the words between brackets, when the service is of commemoration only.

*M.* Precious, O Lord, is thy loving-kindness to us.

*P.* Thy children flee for shelter to thy courts, attend for sustenance thy board.

*M.* They are satisfied from the abundance of thy house.

*P.* And shall drink of the full stream of pleasures flowing from thee.

*M.* Exalt the Lord, our God.

*P.* And lowly bend in thanks, and praise, to him, who filleth heaven's high throne, and everlastingly is God, the only God, the Father of our Lord.

#### A THANKSGIVING OF COMMEMORATION AND COMMUNION.

All kneeling.

*M.* Father of our spirits, God of our lives, we thank thee for thy gifts. We would magnify thy grace, thy mercy also, [now refreshing us with the commemorative symbols of the precious body broken, and blood spilt, of our Redeemer, the true Messiah, and] incorporating every true disciple and spiritual participant of the bread coming down from heaven, into the congregation of the faithful, thy Son's own spiritually collective body, and blessed company, of the just and good, the saints in whom is all thy delight on earth, the glorified who worship in the blaze of celestial manifestations of thy presence and thy power.

Assist us with thy grace, O God, that we may be, and may ever abide, in that same holy fellowship, how little soever known are many of its members to each other here below; and so abide, that full of zeal for thy honor, and for the

happiness of all our race, we may joy to spread the savor of our deliverer's name; and ceasing not to be mindful of those good works which are profitable to men, may daily become more fitted for higher services in thy holier kingdom.

Purchased at a cost immense of privation, toil, and suffering, by thy dear Son, the objects first of a Father's love, eternal in duration, and boundless in its reach, may we cheerfully resign ourselves, our bodies, and our spirits, to be thine on earth, aspiring ever to be thine in heaven; thro' him alone, who, by thy own ordination, is our hope; and to the bounds of earth shall be for man's salvation; our propitiatory with thee, and blest peace-maker; to whom be glory in thy Church, by thee, O God, redeemed, now, and for ever.

*Amen!*

Let all now rise.

*M.* After supper, our blessed Master, and his apostles, praised God in songs of Zion. So let us offer up praise in songs both of earth, and heaven, making melody in our hearts to the Lord.

*P.* With harps stood the conquerors of sin, and of death; and before the throne they sang a new song.

GLORIA IN EXCELSIS DEO! HOSANNA IN PRÆALTIS!

*Mat.* xxi. 9, 15; *Luke*, ii. 14; *xix.* 38.

*M. and P.* Glory to God in realms on high. Benevolence toward man.

We praise, we bless, thee, we adore thee. We thank thee for the manifestations of thy glory and good-will, O Lord God, Heavenly King, Almighty Father.

For the gift of thy Son we bless thee; Thy only-begotten, thy well-beloved, Son.

The Lamb of God, slain (as) from the world's foundation, to bear away the world's transgression.

Our Mediator, Advocate, and Guide, our Savior, and Redeemer.

For him we will laud, O God, thy matchless love for ever.

Hosanna for the Son of David ! Blessed be he who cometh in Jehovah's name ! Hosanna in the highest !

For he alone in mortal flesh was holy ;

And only he is vested with dominion in the glory of the Father.

Blessed be the King who cometh in the name of the Lord !

Peace with heaven who bringeth, and glory in the heaven conferreth !

Hosanna for God's Son ! Hosanna in the highest !

In humble, and in highest realms, Hosanna to our God !

BENEDICTION. 1 *Thess.* v. 22, 23.

*M.* May the God of peace sanctify you wholly ! And be your whole persons, soul, and body, preserved blameless unto the appearance of our Lord Jesus Christ ! *Amen !*

Here would commence, in the larger work, our Hebdomadal Collects, and newly revised Scriptural Selections, which, for greater distinction of the whole, are here named Excerpts ; or concise, and comprehensive, passages of Holy Scripture, appropriate chiefly to some commemorative day in the life of our Savior ; or powerfully bearing on some article of faith, or duty, therein proposed, as a fit subject of meditation, and exhortation, at some one time in particular ; and at no time to be lost sight of. The example here following is given as commencing our annual course of meditation, and instruction ; and as a specimen of this portion of our larger work.

#### NEW YEAR'S DAY,

correctly computed, is December 22nd ; for the shortest day, and a longer one, necessarily touch on each other at noon of the shortest. This was truly the inception of the year determined by Sosigines, the astronomer. It was set aside however by Julius Cæsar, to conciliate the Roman populace to some change of the ancient reckoning. This he accomplished by making *his* new year to commence on the festival day of their god Janus ; whence our January : an instance in science wherein the voice of the multitude proved itself to be no voice of inspiration ; and the consequence is, that reforms of

a kalendar, are the fruit only of centuries; nor less so is the reform of notorious errors in sacred texts and translations! What will the Master of sacred assemblies say to this hereafter?

When New Year's day falls on the Christian Sabbath, still let this be the service for the morning, substituting the Canticle, *Benedicite*, for the *Gloria Christo*, after the Evangelic Lection.\* New Year's Day is, I believe, customarily observed in the American Episcopal Church. Morning, or afternoon, service:—Proper Psalms, civ. xc.; Proper Lessons, or Lections, may be found among these, Is. xlv.; Jer. x. 1–16; Job, xxxviii.; adding 1 Cor. viii. 29–31. If there be a Choir, let it commence the day's intröit by chanting Ps. xxiv. 1, 2, or by *M.* and *P.* responsively if there be no Choir.

*M.* The Earth is the Lord's, and the fulness thereof;

The round world, and the dwellers thereon.

*P.* For in the seas did he (alone) found it,

And above their swellings upreared it.

*M.* God, in the beginning, created the heavens and the earth;

And God said: Light be! And light was.

He made two greater lights: the sun to form day,

The moon to moderate the night. He also made the stars.

Furthermore God said:

Man we will make alike unto us,

To the having dominion over all things on the earth.

So God created man in his own semblance;

In a divine likeness did God create him;

Male, and female, created he them;

Assigning every seed-bearing herb, and every fruit-bearing tree, to furnish them food.

Viewing then all that he made, God beheld it to be very good.

Evening now came, morning, too, came, of the sixth day,

Wherein the heavens, and the earth, and the host thereof, were completed.

Therefore God blessed the seventh day, Hallowing it.

Ps. cxxxvi. 7–9; Gen. i., ii.

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\* The word "lection," i.e., a *reading*, is used by us to distinguish it from *lesson*, now chiefly significant of a school-task.



## RESPONSIVE OR CHORAL.

*P.* Who shall ascend the hill of the Lord? Who may stand in his holy place?

*M.* Lift ye up, O gates, your heads, ye lasting portals, rise ;  
And the king of glory shall come in.

*P.* Who is he, this glorious king?

*M.* Jehovah, strong, and potent ; Jehovah, great in battle.

*P.* Lift ye up, O gates, your heads ; ye lasting portals, rise ;  
And the king of glory shall come in.

*M.* Who (then) is he, this King of glory?

*P.* The Lord of hosts ; He is (our) glorious King. (Ps. xxiv. 3, 7—10).

Let the Minister now turn to the intrôit of our First Lord's Day Morning Service, and proceed as at other times ; but omitting the Collect, " Arise, O God !" unless the Festival fall on the Lord's Day.

## COLLECT FOR THE FESTAL DAY.

God ever blest ; unchanging light, and Lord, of all creation ; Sole Creator, from whose all-surpassing glory the bright array on high receives its splendors ! Who willedst, and the sun shone forth upon a dreary world, and still obeys thy ordinance, now in the renovation of its influences, then in their decline ; affording us the interchange of seasons, and sweet succession of day and night. God the eternal and unchanging ! we now, with gratitude, acknowledge thy mercies continued to us during another year by revolution of this orb. We would pray, with contrite hearts, for pardon of the manifold offences of ourselves, and of our race, against thy divine law, witnessed by it ; yet relying, with humble hope, on a continuance of thy goodness thro' another year, upon this day begun. We hail the return of our natural sun toward our remoter skies ; and pray, that with increasing light to cheer our mortal bodies, the sun of righteousness may rise still higher on our souls ; may, during the advancing months, enlighten many a beclouded mind, and pour its healing, and enlightening, rays upon some region over which long

brood the dimness of superstition, and the death-shades of idolatry. O pierce the gloom of some dark habitation, some den of cruelty, some realm of atheism, and irreligion, thou Former of the luminaries! Command thou spiritual light, as at the beginning of our terrestrial abode thou gavest thereto the light of this world; that being spiritually enlightened, we may cast away every work of darkness, and walk as children of the day; till the day-star of an eternal light arise in all our hearts, and guide us to realms radiant of beams from thy eternal love; by him made manifest, who is thy beloved Son!

*Amen!*

THE APOSTOLIC INSTRUCTION. *2 Cor. iv. 1—6.*

1. Graciously intrusted with this (our) ministry, we falter not, 2. but abjure every dark, and scandalous, deed; neither dealing craftily, nor adulterating the doctrine of God; but, by manifestation of the truth, commending ourselves to every man's conscience, as in God's sight. 3. If, therefore, our Gospel (tidings) be veiled, they are veiled to self-destroyers (only); 4. to unbelievers, in whom the God of this world is blinding their minds; so that the lustre of the glorious Gospel of Christ, who is a reflex of the Deity, enlighteneth not them. 5. For we preach not ourselves, but Christ Jesus, (our) Lord, and ourselves your servants in Jesu's cause. 6. Since God, (erst) who from darkness commanded light to shine forth, is he who now shineth into our hearts, for an irradiation of the knowledge of the glory of God, (beaming) on the face of Jesus, the Christ!

THE EVANGELIC TESTIMONY. *John, xii. 36—50.*

36. Jesus withdrew from the throng. 37. So many signs wrought he in their presence, yet did not they believe in him. 38. And thus was verified the complaint of Isaiah, the prophet: Who, O Lord, believeth our report? who hath any discernment of the arm of Jehovah? (*Isa. liii. 1*). 39. Hence, also, the inability to believe; for Isaiah elsewhere saith, (*vi. 9, 10*).

40. (This people) do blind their eyes, and harden their hearts; so that see with their eyes they cannot, nor consider in heart of conversion, so that I might restore them. Thus, also, was exemplified the saying of Isaiah, when he beheld the glory of God (Is. vi. 1—7), and where he thus speaketh:—Lord! who believeth our report, and to whom is the arm of the Lord made manifest? 42. Yet did many of the people, and even of the rulers, believe in him; tho' thro' fear of the Pharisees, and lest they should be put out of the synagogue, they confessed it not; 43. for they loved honor from men more than God's approbation. ¶ 44. Jesus, however, spake aloud (saying): The believer in me believeth not in me (solely), but in him (rather) who sent me; 45. and the observer of me may perceive him who sent me. 46. I am come as a light to the world; none therefore believing in me abideth in darkness. 47. So, if any one hear my sayings, and abide in unbelief, I am not his condemner; for I came not to doom the world, but that I might save the world. 48. Whoso (notwithstanding) rejecteth me, and receiveth not my sayings, hath that which condemneth him; the doctrine which I utter will condemn him in the conclusive day. 49. For from myself speak I not. The Father, who sent me, gave to me in command also what I should speak, and what I should teach; 50. and his commission I know to be of life everlasting. What therefore I give utterance to, I utter even as the Father enjoined me.

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NOTES. *Gen. i. 1.*

God created. Literally, Gods. Hebrew *Além* or *Elohim*. It seems like a waste of time to expose at any length the absurdity of the inferences derived from this Hebrew idiom in proof of an impossibility self-manifest; to wit, the tri-personality of an indivisible God; for if three divine persons make not three Gods, there can be no certainty of truth in any statement whatever, uttered, or written. Writers there

are, and some of eminence, who seeing, and feeling, the difficulty, argue that we are not here to interpret the word Person in a human sense, but to regard it as a distinction—(never made in Sacred Scripture, but altogether of human invention)—surpassing human comprehension. This is the device of our eminent mathematician, and theologian, Wallis, and it amounts to this:—Receive the doctrine, and say nothing about it. It is the doctrine of the church thro'out the world. St. John's monition however is, to try the spirits going abroad in the world. And what *was* the church of history before the reformation? What *are* the Greek, and Roman, churches, covering so large a portion of the world, even now? What is *their* authority for doctrine, among whom ignorance is the mother of godliness; and inquiry the offspring of heresy?

If however the strenuous supporters of the doctrine, and of literal meanings, were consistent, they would begin their Scriptures, not with God, but with *Gods*! Then, unhappily for their scheme, the same Hebrew plural noun is applied figuratively to Moses (Exod. vii. 1), to Samuel, or his semblance, feigned, or real, (1 Sam. xxviii. 13), where Dr. Conquest cleverly writes: "Some mighty one." Plural pronouns also are adduced to prop up this tri-personality, as in the phrase "Let us make man." Now this, as Dr. Geddes justly remarks, is the very language of soliloquy; it is also familiar to writers. Thus (Heb. v. 11): "Of whom (Christ) we have many things to say" (vi. 3), "And this will we do, if God permit." The royal use of the plural number, as a term of aggrandizement, comes even to us from times of old; and no reader, or hearer, in his senses, interprets it of duality, triplicity, or multiplicity, if the known sense points to unity. This hackneyed argument therefore for a plurality of divine persons is manifestly frivolous, and false!

Jesus said: The first of all the commandments is: Hear, O Israel, the Lord our God is One Lord! (Mark xii. 29). After this solemn declaration are they to be heard who tell us, that Jesus also elsewhere claims to be *Lord*, and in the same

sense of divinity ; and would impose on us a belief of this dogma under pain of damnation, on the authority of the Athanasian Creed, the production of an age as dark as it was barbarous ? And this, when the American Episcopal Church, derived immediately from the Church of England, did previously thereto cast off that Creed to the moles, and the bats ! a creed also which a head of the Church, George III., as stated on sufficient authority, declined to join in !

PSALM CXXXVI. *Trochaic, 7s.*

THANKSGIVING UNIVERSAL AND PERPETUAL

- 1 THANKS to a propitious Lord,  
For his providence, and word ;  
Lord of lords, supreme, benign,  
God of gods by power divine !
- 2 Thanks to him whose skill portray'd  
Earth in varied hill, and glade ;  
Stretch'd o'er all the glowing sky,  
Bade the seas beneath it lie !
- 3 Thanks to him whose kindling ray  
Fir'd the sun, and form'd the day ;  
Made the moon a gentler light,  
Tranquil as the stilly night !
- 4 Thanks to him whose sweet command  
Fertiliz'd the teeming land ;  
Roll'd the changeful orbs that bring  
Food to ev'ry living thing !
- 5 Thanks to him whose pity view'd  
Sin triumphant—man subdu'd ;  
Sent redemption from on high,  
Gave his church the victory !

- 6 Thanks to her conductor, God,  
While the wilderness she trod;  
Not oppression's thorny way  
Could her holy purpose stay.
- 7 Thanks to heaven's eternal Lord;  
Be his name by all ador'd!  
Thanks for goodness without end,  
Mercies which to all extend!

*This and a following version by the same writer.*

[The Collects, Epistles, and Gospels, usually so named, may, hence to the year's end, be for the present taken, in the order next following, from the English Church Liturgy; the selection there made involving no doctrine discordant with the creed herein propounded; commencing, however, with the author's own Collect for the day which he deems to be alone intelligibly named the Advent; that is, the actual coming, or birth, of Christ. Occasional Prayers, and Thanksgivings, may also be adapted to our scriptural worship, from the Book of Common Prayer.]

#### COLLECT FOR ADVENT.

Creation's King, sole habitant of eternity, Father ever living! whose Son, thine ever well beloved, and the only begotten of thy creative power, we now commemorate incarnate in the body of man's humiliation; we implore thee, renovate thy people, Holy Father, after the likeness of our Redeemer, that with him participating here in spirit, we finally may follow him above, to behold the glory which he had with thee before the formation of the world; which he forsook for our salvation; and, when perfected himself by sufferings, as Mediator for our fallen race, he then resumed, bringing with him many newly born sons to glory. *Amen!*

[The "Epistle, and Gospel," more significantly to be named by us thro'out, as the Apostolic Instruction, and the Evangelic Testimony, may be those in the Book of Common Prayer, as hereinafter is noted. On the present occasion however we substitute a Prophetic for an Apostolic Instruction, namely Micah,

iv. 1—5; and take for the Evangelic Testimony, Luke ii. 1—15; let the First Lections be, *M.* Gen. ii., iii. 15. *A.* Isaiah xlix; and for the Second Lections, Luke ii. 16 to the end, and *Thes.* i.

## PSALM XXI. C.M.

## MESSIAH CROWNED.

- 1 FAIR Zion, tell Messiah's joy  
In realms of light above.  
Let Christ, the King, thy song employ,  
And crown him with thy love.
- 2 Declare, if thought the heights can scale  
Of that sublime abode,  
What honors his within the veil,  
And crown him Son of God.
- 3 Effulgence, brighter than the day,  
Confounds the tongue of strife;  
Unending ages roll away,  
And crown him Prince of life.
- 4 The vision of the Holy One,  
A kingdom never mov'd,  
Reward the obedience of the Son,  
And crown him well-belov'd.
- 5 No enemy creates alarm,  
No dark conspirator;  
Subdued they feel his potent arm,  
And crown him Conqueror.
- 6 Messiah's God, thyself exalt  
In splendors all thy own;  
Our praise shall pierce th' empyreal vault  
And hail thee God alone.

COLLECTS, EPISTLE AND GOSPEL, AS IN BOOK OF  
COMMON PRAYER, VIZ:—

Second Lord's Day in Advent.

First Lord's Day after Advent.

Second after Advent.

St. Stephen's Day.

St. John, the Evangelist.

Circumcision of Christ.

Epiphany.

First Lord's Day after, and to the eleventh, inclusive.

Quinquagesima Sunday.

Ash Wednesday.

First Lord's Day in Spring (*Lent*, is Saxon for *Spring*).

Second do. do.

Third do. do.

Fourth do. do.

Fifth do. do.

Palm Day, Lord's Day before Easter.

Passion Day, Good Friday, beginning with the second Collect.

Sepulture Evening and Entombment Day, Easter Even.

First Lord's Day after Trinity	} answering to our Second, Third, Fourth, and Fifth Lord's Day in Unity.
Second do. do.	
Third do. do.	
Fourth do. do.	

PASCHAL LORD'S DAY COLLECT.

God, who didst raise thy Son, Jesus Christ, from the dead, that in him a dying world might have a living, and perpetual, proof, a sure, and indubitable, pledge, of a resurrection of all thy saints to a life immortal; make known, O Father of our Lord, the power of a risen Savior among us, the tenants



still of earth. Roll from our hearts the rock of disobedience, and from our eyes tear off the scales of ignorance and unbelief. Illumine our mental faculties to penetrate the deceits of a false philosophy that would banish the Creator from His works, and to detect the corruptions of thy sacred word by spirits of antichrist! Do thou, O Father, send to every nation the preaching of the cross in scriptural simplicity; and rouse all mankind to listen to the melting news of a Savior crucified for their salvation from the penalties of sin; and raised anew to life for their inheritance of a life no longer subject to the pains of death, but everlasting, and ever happy; and for the sole merit's sake of thy only begotten Son, Jesus, our Lord, and Savior. Amen.

[Psalms, morning, cviii, lx.; afternoon, xxi. Lectons, morning, Deut. xviii. 9—22; afternoon, Is. lv., Rom. vi. Apostolic Instruction, Col. iii. 1—17; Evangelic Testimony, Matth. xxviii. First Lord's Day after Paschal Tide, to sixth, as in Book of Common Prayer.]

#### ASCENSION AND LORD'S DAY AFTER,

[As in Book of Common Prayer, with the Collect thus altered.]

O God, the King all glorious, who exaltedst thy only begotten Son, Jesus Christ, with great triumph unto thy kingdom in heaven; we beseech thee leave us not destitute; but send to us the promised guide, and thither raise us whither went Christ, our Savior, before his people; to prepare for them, also, some celestial abode; that with him we may ever dwell, in the joys of thy presence, and in the light of thy favor, world without end! Amen.

The Pentecostal Lord's Day Collect, as for Ascension Day, Lectons, etc., as in Book of Common Prayer continued. Unity Sabbath Day, as in Book of Common Prayer Trinity; substituting the word *Deity* for *Trinity*, changing, also, *the* to *thy* before Unity.

Lord's Day after Pentecost, from 2nd to 26th, both in- clusive.	As Book of Common Prayer, from 1st after Trinity to the 26th, both also inclu- sive.
27th after Pentecost.	St. Andrew's Day.
28th           "	Conversion of St. Paul.
29th           "	St. Mathias' Day.
30th           "	St. Mark's Day.
31st           "	St. Philip's and St. James' Day.
Lord's Day next before Ad- vent Day.	St. John the Baptist's Day.

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form the best exposition of the Scriptural Texts whereon he discourseth which the world was ever favored with. They are often to be met with in a beautiful miniature edition of about six volumes, and at a very moderate price.

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were reputed in his own time as among the most elegant to which the sacred pulpit ever gave birth, nor are they any the less scriptural. They were highly esteemed by our once king, and head of the English Church, George III. There exists a miniature edition of these sermons also, and an excellent one of the original five, in a single octavo volume. They form a most valuable "Whole Duty of Man" on Christian principles, in the most elegant language; and are specially adapted to well-educated hearers, and readers.

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—too soon, as we blind mortals may be inclined to say, taken from us—addressed to a country congregation, are among the

finest for oratory, and the most powerful for effect, ever uttered from the sacred desk to lettered, and unlettered, men, orthodox, or heterodox ; dealing little in dogmas of any church, tho' strictly "orthodox ;" but probing the human heart, alike of peasant, and of peer.

There appear of late some single sermons in powerful, and sacred, oratory, which cannot fail to obtain God's blessing, and to forward the best interests of mankind. One on "RELIGION IN COMMON THINGS," preached in Scotland before the Queen ; and since, a number of Sermons in a handsome, though diminutive, form, and at a very small price, on "THE SINS OF THE CITY," by a REV. DR. GUTHRIE, also of the Scotch Church ; which can hardly fail of producing some powerful effect, where a divine influence appears at least to induce the effort of soaring above the effete harangues on one side, and the mystical mysteries on a different side.

There exists a volume of Sermons from a Unitarian pulpit, by a late editor of Chambers's Cyclopædia, the Rev. Dr. Rees, a man of the highest reputation during his whole life.

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From THE EDINBURGH REVIEW, October, 1855. Article, THE  
PARAGRAPH BIBLE.

"That learned man, Selden, observes : 'There is no book so translated as the Bible purposely. If I translate a French book into English, I turn it into English phrase. *Il fait froid*, I interpret, It is cold ; not, It makes cold : but the Bible is rather translated into English words, than into English phrase. The Hebraisms are kept, the phrase of that language is kept.'

"Of the rendering, *castaway*, in 1 Cor. ix. 27, Dr. Sumner, the present Archbishop of Canterbury, says : 'This is one of the many passages which have suffered by the general bias of the age.' That bias was Calvinistic."

THE END.

